CATO
construed,

Or

A familiar and easie interpre-

tation vpon Catos morall Ver-
ses. First doen in Laten and Frenche
by Mauricius Corderius, *and*
now newly englished, to the
comforte of all young
Schollers.

* * *

¶ IMPRINTED AT LONDON
For *Andrewe Maunsell*, dwel-
ling in Paules Church-yard,
at the signe of the Bra-
sen Serpent.
1584

The Printer to the *freendly Reader.*

THE occasions that moued that famous Schoolemaister *Maturinus Corderius*, to make this familiar interpretation vpon *Catos* precepte, was: for that thei were approued of most men, & thought very necessarie to be taught, and also for because euery where euen at the firste, this booke is receiued into Schooles: and for that by experience he did perceiue that his Scholers through ignorance in writyng erred, and through negligence were forgetfull, and for lacke of readie instruction learned muche, and profited little, so that when the scholer should come to repetition, the Maister should haue more labour to correcte, then he had before to teache.

Now, the occasions that moued me hereunto, were not onely those of *Corderius*, but also the good allowing of the same, by the learned Printer *Robertus Stephanus*, and also the Translations of this Booke into diuers languages, whiche occasioned me (for that our Englishe youth should not want those aides, whiche forraine countries haue, for the easier obtainyng of the Latine tongue) to cause this booke also to be made Englishe.

But paraduenture some will saie, if the schol-

ler haue his Lesson construed, and Englished to hym in his Booke, what shall he doe at Schoole: To them I aunswere, (who I thinke are afraied that scholers should haue too muche for their money) that after he hath learned perfectly *ad vnguē* his construction, then he shall pars it as perfectly, whiche I am of opinion, he will not be able to doe at the first, without this helpe. For firste, to a yong Scholler, the readyng of the Latine tongue is harde, construyng harder, and parsyng hardest, so that by this helpe, the yong Scholer shalbe able to reade, interprete, construe, and pars his Lesson well, whereas the moste parte of Scholers (I meane in the first Booke thei learne) dooe neither read well, construe a right, nor be able to pars one worde of their Lesson.

And thus muche I haue thought good to saie, vnder correction of good schoolemaisters, whiche I thinke will bee content, to bee eased of some of their paines, and glad to bryng forward their scholers in learning. And that learning maie increase in all, to the glorie of God, and profite of our Englishe commen weale. GOD graunte.

A. M. E. N.

MATVRINVS CORDERIVS ROBERTO STEPHANO TYPOGRAPHO. S. D.

DIctaui anno ſuperiore noſtris in re literaria tyrunculis quaſdam pueriles nugas, hoc eſt, Latinam & Gallicam interpretationem in diſticha illa de moribus, quæ nomine Catonis inſcribuntur. Quam rem equidem nunquam feciſſem, niſi moribus pridem receptũ eſſe viderem, vt libellus ille pueris ad literarum tyrocinium accedẽtibus vbique ſtatim ab initio proponatur. Et certè hunc morẽ egomet quoque nõ omnino damnandũ cenſeo: præſertim cùm id opuſculum iudicio doctiſſimorum ſemper probatũ ſit. Fore autem ſperabã vt ſemel dictauiſſe, dũtaxat in noſtro gymnaſio, ſatis eſſet: puerique ipſi gradatim aſcendentes, alij ex alijs quaſi per manus acciperẽt. Verùm eò redijſſe rem video, vt crebra diſcriptione iam penè omnia deprauata ſint: dũ pueri partim neſcientes ſcribere, partim id facientes oſcitãter, vix vnum verbum integre ſcriptum relinquunt: ita vt, cùm ad prælectionem ventum fuerit, multò plus operæ ſumendum ſit in emendando, quam in dictãdo ponderetur. Itaq; viſus ſum nõ paruum compendium laboris facturus, ſi rem totam curſim recognitam ſemel potius artificio veſtro exarãdum curarem: cùm præſertim ipſi diſcipuli noſtri nihil magis in votis habere viderentur. Opuſculum igitur ad te miſſum,

ea

ea lege tibi cõmitto, vt si amicis adhibitis in consilium, videbis in rem puerorum tuamq; fore, charecteribus tuis diligenter (vt soles) excudas: sin minus, omnino supprimas in perpetuum. Nec verò dubito, quin me, si opusculum ediderís, complures risuri sint: sed eiusmodi irrisores ne pili quidem facio: modò ea re sperẽ consultum tri pueris: quorum vtilitati sic me prorsus addixi, vt eorũ gratia me ad infima quæque demittere nihil omnino verear. In ea autem ipsa interpretatiuncula ita secutus sum doctissima Erasmi scholia, vt ab eorum sensu non nisi rarissimè discesserim. Antiquam certè lectionem, quoad fieri potuit, defendendã putaui: quam ille multis in locis immutauerat. Præposui singulas ferè distichis quasdã velut epitomas: non illas quidem vt carmini, quo nihil breuius, adderem cõpendium: sed vt carminis ipsius sensum pueri statim cõplecterentur facilius: quod eo autem nõ vbique apposui, quòd eas sententias aut parũ Christianè pias, aut minus exquisitas, aut pro ingeniolorum captu difficiliores esse iudicaui. Adieci ad finem operis aliquot dicta sapientũ breuissima: propterea quòd nec minus digna scitu videbantur: & res omnino est eiusdem argumenti. Sed iam video te corrugare frontem, quòd verbosiore de meis nugis epistola tuas alioqui vrgentissimas occupationes tandiu remorari pergã. Vale igitur: & labore tuo (quod facis) præsentibus ac posteris semper consule. Nonioduni ad Ligerem, postridie Liberalium.

M. D. XXXIIII.

PRÆFATIO CVM BREVISSIMIS CITRA CARMEN PRÆCEPTIS.

VM animaduérterem quàm plúrimos hómines erráre gráuiter in via morum: ſuccurréndum, & conſuléndum opiniòni eôrum exiſtimaui: máxime vt glorióſe viuerẽt, & honórem contingerent.

Conſtructionis explicatio.

Cùm animaduérterem]*quoniam ego videbam*, Because I did perceiue.

Quàm plúrimos homines]Verie many men.

Errare]*peccare*, to offende.

Grauiter]*vehementer*, greatly.

In via morum]*in rectè viuendi ratione*. In the order of well liuyng.

[*Sub. ego*] exiſtimaui] *viſum eſt mihi*, I thought good.

Succurrendum & conſulendum]*ſubueniẽdum & prouidendum: ſub.* (*eſſe*) to prouide, and haue regard vnto.

Opinioni]*Errori*.

Eorum]*hominum ſcilicet errantium*. The opinion errour, and follie of thoſe men, erronious men.

Maximè] *præcipuè verò id exiſtimaui faciendum eſſe*, cheefly, and eſpecially I thought that conuenient to bee doen.

Vt]

Vt] *ſub.(illi.)*

Viuerent glorioſè] *hoc eſt, vt vitam agerent gloria dignam, id eſt maximè laudabilem*, to the ende that thei might liue a commendable life.

Et] *ſub.illi*] contingerent honorem] *ad honorem peruenirent*, and that thei might attaine vnto honour in this worlde.

Nunc te fili chariſſime docebo, quo pacto mores ánimi tui compónas.

Nunc] *agè igitur.*

O fili chariſſime] Now, therfore (my deare ſonne) Conſtr.

[*Sub.ego*] docebo te] *erudiã te*, I will inſtruct thee

Quo pacto] *quo modo*, by what meane.

[*Sub.tu*] componas] *poſſis componere*, thou maieſt be able well to ſet in order, and diſpoſe.

Mores] the maners

Animi tui] *animæ tuæ*, of thy ſoule and minde.

Hoc eſt, docebo te bene viuendi rationem: I will teache thee the trade of good & verteous liuing.

Igitur mea præcepta ita légito, vt intelligas, Légere enim, & non intellígere, negligere eſt.

Igitur] *ergo*, therefore. Conſtr.

Legito] *Sub.tu* Read thou.

Mea præcépta] My leſſons and inſtructions.

Ita] *ſic*, in ſuche ſorte,

Vt] *ſub.tu*] intelligas] *intelligere poſſis (ſub.ea)* that that thou maieſt vnderſtande them.

Legere enim] *ſub.(aliquid)* Becauſe to reade any thyng,

Et non intelligere] *ſub. illud*] and not to vnder-
ſtande theſame.

Eſt negligere] *quaſi non curare*, is as muche as not
to regard it.

Itaque Deo ſupplica.

Conſtr. Itaque] *Igitur vt ad rem veniam*, Therefore, to
come to the purpoſe.

Supplica] *ſub. tu*] Deo] *Deum ſupplicíter præcare.*
Praie to God humbly and with great reuerẽce.

Parentes ama.

Loue entirely thy Father and Mother.

Conſtr. Ama] *ſub. tu*] *vehementer dilige, ſub. tu*] Loue thou
with an earneſt zeale and affection.

Parentes] *Patrem & Matrem*, thy Father and
thy Mother: *Obſeruando ſcilicet, & obſequendo
& iuuando*: that is to ſaie, in honouryng them,
in obeiyng and ſuccouryng them.

Cognatos colé.

Liue thou in loue & concord with thy kinſfolke.

Conſtr. Cole] *ſub. tu*] cognatos. *Viue in gratia cũ cognatis.*
Liue thou in the fauor and loue of thy kinſfolk,
that is to ſay, with thẽ of thy parẽtage, that is to
ſaye, in doyng that ẏ is acceptable to their plea-
ſure, and in keping & frequenting their cõpany.

Magiſtrum metue.

Conſtr. Feare with reuerence thy Gouernour.

Metue] *ſub. tu*] *reuerere*. Haue thou in reuerence,

Magiſtrũ] *præceptorem tuũ*, thy maiſter or teacher.

Datum ſerua.

Keepe

Kepe thou safe ẏ which is cõmitted to thy charge.

Serua] *sub.tu*] *Diligenter custodi*, keepe thou circumspectly, Constr.

Datum] *rem commissam tibi*, a thyng committed to thy charge.

Foro te para.

Hoc est, ad forenses actiones ne imparatus accedas. Come not to pleade any matter in Law except thou be well instructed what to saie.

Para] *sub.tu*] te foro] *para teipsum ad forum (sub. iudiciale)* Make thy self readie, and prepare thy self well to pleade. *Hoc est, causam acturus præmeditare diligenter quid sis dicturus.* Whẽ thou goest to pleade any matter, consider diligently what thou hast to saie. Constr.

Cum bonis ambula.

Keepe companie with good men.

Ambula] *sub.tu*] *versare.* Be thou conuersant Constr.

Cum bonis] *sub.hominibus*] with good or well disposed men. With mẽ of godly and vertuous disposition.

Antè quàm vocêris, ad consilium ne accesseris.

Thrust not thy self foorth to heare the secretes of other men, if thou be not called.

[*Sub.tu*] Ne accesseris] *ne accedas.* Come not Constr.

Ad consilium. [*sub.alienum.*] to the secret of an other man.

Antè, quàm] *sub.tu*] voceris] *accersaris (sub.ad illud)* before thou be called.

Mundus eſto.

Keepe thy ſelf clenly: that is, be no ſlouaniſh.

Conſtr. Eſto[*ſub.tu*]mundus]*ſerua munditiem*. Be thou cleane, that is, keepe clenlineſſe and honeſtie.

Saluta libenter.

Salute thou willingly, and with a good harte.

Conſtr. Saluta[*ſub.tu*]Salute thou.

Libenter. With a hartie good will.

Maiori cede.

Hoc eſt, ne contendas cum potentiore.

Striue not thou with hym that is mightier then thy ſelf.

Conſtr. Cede[*ſub.tu*]*obtempera*. Giue thou place

Maiori]*potentiori*(*ſub.homini*) to a man that is of greater puiſſaunce, and mightier then thou art.

Minóri parce.

Spare, and be fauourable to thine inferiour.

Conſtr. Parce[*ſub.tu*]minori(*ſub.homini*) Shewe thou fauour to thine inferiour, that is to ſaie, bee not rigourous vnto hym.

Rem tuam cuſtodi.

Conſtr. Cuſtodi[*ſub.tu*]*cõſerua*. Kepe thou circũſpectly,

Tuam rem]*tua bona*. thy goodes. *Hoc eſt, ne ſis prodigus*. Be not delighted in prodigalitie.

Verecundiam ſerua.

Keepe well thine honour and chaſtitie.

Conſtr. Serua[*ſub.tu*]*retine*. Keepe thou vndefiled,

Verecundiam]*pudorem*. thy chaſtitie and honour.

That is. Let not thy bodie commit any vilanie.

Dili.

Diligéntiam ádhibe.

Uſe carefull heede about thyne affaires.

Adhibe [*ſub. tu*] diligentiam (*ſub. in rebus agendis*) Haue good regard and be diligent in thine affaires: that is, Be not negligent or careleſſe. Conſtr.

Libros lege: quos légeris meménto.

See that thou reade Bookes, and remember well that whiche thou haſt read.

Lege [*ſub. tu*] *fac vt legas*. See that thou reade Conſtr.

Libros. Bookes.

Sv p. &] memento [*ſub. tu*] *memoriæ manda*.

Commit thou to thy memorie (*ſub. eos*) quos (*ſub. tu*) legeris. thoſe whiche thou haſt read.

Familiam cura.

Prouide or be carefull for thy houſhold.

Cura [*ſub. tu*] familiam (*ſub. tuam*) Care for thy houſholde, that is to ſaie. To gouerne well thy traine, thy houſe, and thy houſholde. Conſtr.

Blandus eſto.

Be courteous to all men.

Eſto [*ſub. tu*] Be thou. Conſtr.

Blandus] *comis*. gentle, milde, courteous [*Sub. in congreſſu*] in meetyng with people.

Iráſci abre noli.

Be not diſpleaſed without a greate and weighty cauſe.

Noli [*ſub. tu*] iraſci] *caue iraſcaris*. Take heede that thou be not moued to wrath. Conſtr.

Abre] *ſine iuſta cauſa*, without a iuſt cauſe.

Néminem

Néminem irríſeris.

Mocke no bodie.

Conſtr. [*Sup.tu*] Irriſeris neminem] *noli irridere aliquem.* Thou muſt not laugh any bodie to ſcorne.

Mútuum dato: Cui des vidéto.

Lende vpon credite, but take heede to whom.

Conſtr. Dato] *ſup.tu*] mutuum] *da mutuo.* Lende thou on credite. [*ſup.ſed*] videto [*ſup.tu*] Cui des] *Diligenter cõſidera qualis ſit ille cui dabis.* [*ſub.mutuum*] But conſider well to whom thou doeſt deliuer vpon credite.

Iudicio adeſto.

Defende thy freendes in iudgement.

Conſtr. Adeſto] *ſub.tu*] iudicio (*ſub.amicorum*) *id eſt amicos in iudicio defende.* Aide and defende thy freendes in iudgement.

Conuiuare rarò.

Make feaſtes and banquets ſeldome. Let banquets be rare, for making purſe bare.

Conſtr. Conuiuare] *ſub.tu*] *age conuiuia,* Make thou feaſtes,

Rarò, ſeldome. Long diſtaunt, not euery daie.

Quod ſatis eſt dormi.

Sleepe no more then nature requires, ſleepe not ſo muche as thou canſt: but as much as nature requireth.

Conſtr. Dormi] *ſub.tu*] Sleepe thou

Quod ſatis eſt] *quantum ſufficit naturæ,* as muche as ſufficeth nature. *Hoc eſt, ne ſomno deditus eſto.*

esto. Be not giuen to muche sleepe.

Iusiurandum serua.

Keepe well thine othe.

Serua] *sub.tu*] *obserua*. Keepe thou inuiolable Constr.

Iusiurandum] *sub.tuum*] Thy othe. *Hoc est, præsta quod iuraueris nisi malum fuerit*. Performe that whiche thou hast swoine (that is to saie) thy promise made by othe if it be no wickednesse.

Vino te tempera.

Drinke wine soberly.

Tempera] *sub.tu*] te vino. Moderate thy self with wine: that is. Use temperaunce in drinkyng wine. Constr

Pugna pro patria.

Fight in defence of thy Countrie.

Pugna] *sub.tu*. Fight thou Constr

Pro patria] *sub.tua*] *id est, pro defensione tuæ patriæ*. In the defence & safegard of thy countrie.

Nil temeré credideris.

Be not light of beleefe.

Nil] *ne aliquid*. Const

(Sub.tu)ne credideris] *ne credas*. Thou must not beleeue, *aliquid*, any thyng.

Temerè, vnaduisedly, vndiscretely, rashly, *Hoc est, credulus esse caue*. Take heede of credulitie or light and rashe beleeuyng all that one saith.

Tu te consule.

Take counsaile of thy self.

Consule] *sub.tu*] te. *Adhibe teipsum in consilium:* Const

hoc

hoc eſt, à teipſo conſilium pete, & tecum delibera, quid expediat. Aſke thou counſell of thy ſelf, that is, cõſider, and take aduiſement with thyne owne ſelf, what is expedient to be doen.

Meretricem fuge: Literas diſce.

Eſchewe the companie of an Harlot: and addict thy ſelf to learnyng.

Conſtr. Fuge [*ſub.tu*] meretricem. *Cum meretrice ne rem habueris*. Kepe thou no reſorte, nor familiar acquaintaunce with an Harlot.

[*Sub.ſed*] diſce [*ſub.tu*] literas] *da operam literis*.

But ſpende thy labour in learnyng.

Nil mentire debes.

Thou muſt not lie at all.

Conſtr. Nil] *in nulla re*.

[*Sub.tu*] debes mentiri. Thou oughteſt not to lye in any maner cauſe or matter.

Bonis benefacito.

Deale well with good men. (or pleaſure.

Conſtr. Benefacito [*ſub.tu*] *beneficium præſta*. Doe good Bonis] *ſub.hominibus*] To good men. *Hoc eſt. dignis & benemeritis*. To thẽ that are worthy and haue deſerued well at thy hande.

Admonitio. An aduertiſement.

Bonis benefacito] Imò omnibus. Nam propter deũ nõ modò bonis, & gratis & amicis, ſed etiam malis & ingratis & inimicis benefaciẽdum eſt. Vt ſimus filij patris illius noſtri cœleſtis, qui ſolem ſuum oriri facit ſuper bonos & malos, & pluit ſuper iuſtos & iniuſtos

Becauſe for Gods ſake we muſt doe good, not onely

ently to good people, and to them that be thank full, and to our freendes: but also to the wicked and vnthankfull people, and to our enemies, to the intent wee maie bee the true children of our good heauenly Father. Who causeth his Sūne to shine both vpon the good and wicked people, and giueth his Raine both to the iuste & vniuste.

Maledicus ne esto.

Be thou no slaunderer, nor backbiter.

Ne esto] *sub.tu* ne sis. Be thou not, Constr.

Maledicus] *conuitiator, aut obtrectator*, a detractor, an ill speaker, or ill reporter.

Existimationem retine.

Keepe well thy good estimation.

Retine] *sub.tu* conserua & tuere. Kepe & preserue, Constr.

Existimationem] *bonam de te hominum opinionem* the good opinion that men haue of thee, that is to saie, see and take hēde alwaies, that thou get a good reputation among all men.

Æquum iudica.

Giue righteous iudgement.

Iudica] *sub.tu* Judge thou, Constt.

Æquum] an equall and iuste thing, *hoc est ad æquitatem iudica, non ad lucrum aut gratiam*, that is to saie, Judge thou accordyng to Justice, and not for gaine, or fauour.

Parentes pacientia vince.

Suffer thy Father and thy Mother, vntill thou hast gained their fauour, that is to saie, cōstrain thy

thy ſelf to ſuffer thy Parentes, that thei deale not rigorouſly with thee.

Conſtr. Vince [*ſub. tu*] *fac vincas*. See thou winne,

Parentes [*ſub. tuos*] *id eſt, Patrem & Matrem*, thy Father and Mother,

Patientia] *per tolerantiam*, with patience and forbearyng, *hoc eſt, ſi parentes habes auſteriores. fac vt per patientiam reddas eos mitiores, & faciliores.*

If thy Father and Mother be rough and ſeuere to thee, ſee that with patience thou make them more milde and fauourable to thee.

Beneficij accepti memor eſto.

Print in thy memorie a benefite, whiche thou haſt receiued.

Conſtr. Eſto] *ſub. tu*] *fac vt ſis*, See that thou bee,

Memor] mindfull

Beneficii,] of a benefite,

Accepti] *quod ab alio acceperis*, whiche thou haſte receiued of an other. *Hoc eſt, ne ſis ingratus*, bee thou not vnthankfull, and forgetfull.

Ad prætorium ſtato. *Sub. (vt illic diſcas.)*

Frequent often the place where the Lawe is debated, to learne there.

Conſtr. Stato] *ſub. tu*] ad prætorium, *frequens eſto in foro iudiciali*. Reſorte thou often to the Iudgement place, to get knowledge there.

Conſultus eſto.

Bee thou prudent and circumſpect in thyne affaires.

Eſto]

Esto] *sub.tu*] Be thou Con
Consultus] *Prudens & circumspectus in rebus agendis* wise and discrete in thy businesses.

Vtere virtute.

Use vertue: that is to saie, be thou vertuous in thy woykes.

Vtere] *sub.tu*] Use thou Con
Virtute] vertue, *Id est, studiosè age omnia*, doe thou all thynges vertuously.

Iracundiam tempera.

Moderate thyne anger: that is to saie, vse modestie and sobyrenesse when thou art angrie.

Tempera] *sub.tu*] *moderare*. Moderate thou Con
Iracundiam] *sub.tuam*] thyne anger and wrath.

Trocho lude: Aleas fuge.

Make dispoyte, or finde thou pastyme at some small game, and eschewe all games of hazard, as Dice and Cardes.

Lude] *sub.tu*] Finde thou pastyme Consi
Trocho] *turbine*, with a Top.
[*Sub.&*] Fuge [*sub.tu*] And eschewe thou
Aleas. Dice, all games of hazard.

ADMONITIO. An aduertisement.

Per trochum hîc intellige omnem ludum puerilem non vetitum. By the Top is here meant any little game or pastyme that Children vse.

Whiche is not forbidden.

Nihil ex arbitrio virium feceris.

Thou muſt do nothing according to the iudg-
ment of power or ſtrength. That is, doe not
whatſoeuer thou art able, but onely that which
is lawfull and agreeyng to reaſon.

onſtr. [*Sub.tu*] feceris nihil. *Caue facias aliquid.* Take
thou heede leaſt thou doe any thyng
Ex arbitrio virium [*ſub.tuarum*] *id eſt, ſecundum*
vires tuas, according to thy puiſſaunce and
ſtrength. *Hoc eſt. Non debes quantum potes fa-*
cere: ſed quantum licet. Thou oughteſt not at
all tymes to doe whatſoeuer thou art able: but
onely that whiche is lawfull.

Minorem te non contempſeris.

Diſdaine not thyne inferiour.

onſtr. [*Sub.tu*] ne contempſeris] *ne faſtidias*. Deſpiſe
thou not
Minorem] *inferiorem (ſub.hominem)*
Te] *quàm tu ſis*. hym that is more baſe then thou
art. *Vt ſcientia, aut genere, aut vitæ conditione.*
As in knowledge, birth, or ſtate.

Aliena concupiſcere noli.

Deſire thou not an other bodies goodes.

onſtr. Noli [*ſub.tu*] concupiſcere. Couet thou not
Aliena] *res alienas*. the goodes of other men. *Hoc*
eſt,

eſt, tuo contentus eſto. Bee thou content with thyne owne. *Vnde illud. Aliena bona nihil ad te pertinent.* Thou haſt no right to other mens goodes.

Coniugem ama.

Loue thy wife.

Ama [*ſub. tu*] Loue and cheriſhe thou Con
Coniugem [*ſub. tuam*] *vxorem tuam.* thy wife.
Hoc eſt, contentus ſis vxore tua, nec alienam cõcupiſcas: Cõtent thy ſelf with her that thou haſt married, and deſire not an other mans wife.

Liberos erudi.

Inſtruct, or cauſe thy children to be inſtructed.

Erudi [*ſub. tu*] *inſtitue & caſtiga.* Inſtruct or cha- Con
ſten.
Liberos [*ſub. tuos*] *id eſt, prolẽ tuam.* thy children.

Pátere legem quam ipſe tuleris.

Suffer or abide thou the ſame law which thou haſt ordeined for other.

Patere [*ſub. tu*] Suffer thou Con
Legem [*ſub. eam*] *id eſt, idem pactum & conditionem,* the ſame rule, couenaunt or condition.
Quam ipſe [*tu ipſe*] whiche thou thy ſelf
Tuleris [*ſub. alijs*] haſt ordeined for other men.
Hoc eſt. Nihil alijs debes imponere, quod ipſe pati nolis. Thou oughteſt not to binde other men

to that which thou thy ſelf wouldſt not be content to endure.

Pauca in conuiuio loquere.

Speake little at the Table.

nſtr. Loquere [*ſub. tu*] pauca] *parum*. Speake thou little.

In conuiuio. at a Banquet.

Illud ſtude quod iuſtum eſt.

Couet thou that whiche is lawfull and iuſt.

nſtr. Stude [*ſub. tu*] *appete*, deſire thou

Illud quod iuſtum eſt] *rectum, & honeſtum*, that whiche is lawfull and honeſt. *Hoc eſt, ne quid turpe cupias*. Thou maieſt not ſet thy delighe vpon any thyng that is vile or diſhoneſt.

Libenter ferto amorem.

Receiue thou willingly the loue of other folke.

nſtr. Ferto [*ſub. tu*] Haue, or take thou

Libenter] with a good will, or gladly

Amorem [*ſub. aliorum erga te*] the freendſhip of other men towardes thee. *Hoc eſt, libenter patere te abs quolibet amari*. Be thou content willingly, that all men ſhould loue thee, that is to ſaie, refuſe the good will of no man.

Finis præceptorum breuiſſimorum extra carmen.

DIST.

DISTICHORVM DE MORIBVS LIBER I.

EPITOME.

¶ *Pura mente colendus est Deus.* God must be serued with a pure Spirite, that is to saie, with an affection voyd of filthinesse and sinne.

SI Deus est ánimus, nobis vt cármina dicunt:
Hic tibi præcipuè sit pura mente colendus.

ORDO ET DECLARATIO CARMINIS.

Si] *quoniam*, Because or seeyng that
Deus est animus] God is a spirituall thyng
Vt] *sicut*, euen as
Carmina] *vaticinia*, Prophecies
Dicunt nobis] *testantur nobis*, do specifie vnto vs.
Hic] *pro is, scz. Deus.* He (that is to wit) God.
Sit colendus] *pro est colendus : id est, coli debet.* Must be honoured, worshipped and serued
Tibi] *pro à te*, of thee,
Præcipuè, chiefly
Pura mente] *puritate mentis*, with sinceritie and pureneſſe of the soule and Spirite.

EPITOME.

¶ *Ne somno indulgeto.* Set not thy pleasure and delight on too muche sleepe.

Plus vigila ſemper: nec ſomno déditus eſto.
Nam diutúrna quies vitijs aliménta miniſtrat.

Hoc eſt, Somnus longior, eſt vitiorum fomes, To muche ſleepe is the nouriſher of vices.

lo. Vigila [*ſub. tu*] Watch thou
Semper] *omni tempore*, alwaie
Plus] *maiorem temporis partem*, the greater parte of tyme,
Nec eſto] *& ne ſis*, and be thou not
Deditus] altogether giuen, or addicted
Somno] to ſleepe.
Nam quies] *requies (ſub. corporis*. For the reſt of the bodie
Diuturna] *longioris temporis*, which continueth to long tyme
Miniſtrat] *præbet*. doeth miniſter and giue
Alimenta] *nutrimenta*. nouriſhment
Vitijs] *peccatis*. to vices and ſynnes: that is to ſay, it feedeth and nouriſheth the bodie in ſynne.

EPITOME.

¶ Taciturnitas, virtus eſt præcipua. Taciturnitie is a ſinguler vertue, that is to ſaie, to refraine the tongue from ſpeakyng to muche.

Virtutem primam eſſe puta, cõpeſcere linguam.
Proximus ille Deo, qui ſcit ratione tacere.

do. Puta [*ſub. tu*] *exiſtima*. Eſteeme and thinke thou
Compeſcere linguam] *frænare & cohibere linguã*,

to

to bridle and holde backe the tongue from to muche ſpeakyng

Eſſe primam virtutem] *præcipuam*, to bee a ſinguler vertue.

[*Sub. Nam*] ille[*ſub. homo*] For that man

[*Sub. eſt*] proximus] *ſimillimus*. is very like

Deo] *diuinæ prudentiæ*. to deuine wiſedome

Qui] *homo ſcz*. whiche

Scit tacere] hath the ſkill to keepe ſilence

Ratione] *prudentia*. with diſcretion, that is to ſay, with prudence.

Sperne repugnándo tibi tu contrarius eſſe.
Conueniet nulli, qui ſecum diſſidet ipſe.

He that diſagreeth with hymſelf, will not agree with other men.

Sperne [*ſub. tu*] eſſe. Eſchewe thou to be

Tu] *pro ipſe*: thyne owne ſelf

Contrarius. repugnant or contrarie

Tibi. to thy ſelf, againſt thy ſelf

Repugnando. with ſtriuyng or contendyng.

[*Sub. ille*] euen he, the ſame man

Nulli] *pro non & vlli*.

Non conueniet: will not agree

Vlli] *cum aliquo*. with any bodie,

Qui ipſe diſſidet ſecum. whiche is at variaunce with hymſelf.

ADMONITIO. An aduertiſement.

Sperne repugnando &c.] *Senſus eſt. Noli tibipſi*

Orc

repugnare, sine esse tibi contrarius. Quasi dicat. Caue ne pugnent inter se mores tui.

Bee not contrarie to thy self, that is to saie, take hēde that thy conditions and state, and maners of liuyng be not repugnaunt one to an other.

¶ *Malè de alijs iudicans, reipsum inspice.* When thou iudgest ill of other men, looke well to thy self. None is without fault.

Si vitam inspícias hóminum, si denique mores:
Cùm culpes álios, nemo sine crímine viuit.

Si [*sub. tu*] inspicias. If thou marke and beholde
Vitam, si denique [*pro atque*] mores, the life and conditions, hominum of men, *id est, omnium hominum* of all men.
Cùm [*sub. tu*] culpes] *quamuis vituperes*, although thou blame and finde fault with
Alios [*sub. homines*] other men.
Nemo viuit sine crimine] *hoc est, nemo est sine aliquo vitio, reprehensione digno.* There is no man liuyng without some fault or blame. *Quasi dicat. Si nemo caret vitio, quomodo tu, qui aliam vitam carpis, te immunem putas?* As though he saied, if no man liue without faulte, how dooest thou whiche blamest in an other mans life, thinke thy self cleare?

ADMONITIO. An aduertisement.

Si denique mores] (*Deniq;*) *hoc loco est aduerbiū expletiuum:*

expletiuum : quia tantùm ponitur causa metri, for it serues for nothyng els, but to fill vp the verse.

¶ *Nocitura ne retine. licet ea vehementer ames.* Esteeme thou not those thynges, whiche maie hurte or hinder thee, although thou loue them entierly.

Quæ nocitura tenes, quãuis sint chara, relinque.
Vtilitas opibus præponi tempore debet.

We ought in tyme and place, to regarde and esteeme more, onely ỹ which is necessarie, then the superfluitie, which serues for nothing at al.

Relinque [*sub. tu*] *omitte.* Putt thou awaie from thee (*Sub ea*) quæ tenes, *certo scis,* those thynges, whiche thou knowest assuredly. Ordo.

Nocitura [*sub. esse tibi*] will hurt, dammage, and dispro fite thee.

Quamuis [*sub. ea.*]

Sint chara TIBI.] *Licet ea vehementer ames.*] Albeit the same thynges be pleasaunt to thee, and although thou loue them exceedyngly.

[*Sub. nam*] vtilitas] *vsus rei vtilis, & commoda,* For the vse of a thyng, which is necessarie and commodious vnto vs,

Debet præponi] *præferri debet.* ought to bee preferred

Opibus] *opulentiæ rerum.* before greate aboundance of goodes,

Tempore] *cùm tẽpus postulat.* whẽ time requires.

ADMONITIO.

Quæ nocitura tenes &c.] *Nam stultum est seruare quod nocere possit. Vnde & nautæ in periculo naufragij merces aliquas, & partem penoris in mare abijciunt, ad exonerandam nauim, vt & se & ipsam nauim seruare possint.*

ALIA ADMONITIO.

Vtilitas opibus, &c.] *Hoc est, nonnunquam relinqueudum est aliquid de opulentia, vt salua maneat vtilitas: id est vsus rerum, quibus carere nõ possumus. Non enim nocet vsus ille necessarius, sed plerunque ipsa opulentia. Vnde & multos legimus propter opes suas a principibus aut proscriptos, aut necatos, quo iure, quaque iniuria. Quinetiam in ipsa paupertate interdum aliquid cedendum est, vt cætera seruare possis. Exempli gratia: pauper habet prædiolum à potentiore cupitum, qui petit sibi illud vẽdi: Si denegarit pauper, fortasse litibus & calumnijs tandem à diuite opprimetur.*

EPITOME.

¶ *Deponenda est interdum seueritas.* Some tyme we muſt laie aſide from vs rigour, and ſharpeneſſe in dealyng, that is to ſaie, we muſt not alwaies be ſtraight to deale with.

Constans & lenis, sicut res postulat esto.
Temporibus mores sapiens sine crimine mutat.

¶ Fru

¶ *Pro tempore mutari mores possunt. Hoc est, ad conditionem temporis accommodari.* According to the tyme a man maie sometymes chaunge his maners and conditions of liuyng, that is to saie, gouerne hymself accordyng to tyme.

Esto [*sub. tu*] constans & lenis] *modo seuerus, modo placidus.* Be thou sometyme sharpe and seuere, sometyme meeke and gentle. Ordo.

Sicut res] euen as the cause, or matter

Postulat] *exigit.* doeth require or demaunde.

[*Sub. nam*] Sapiens mutat] *vir prudens.* A wise man chaungeth,

Temporibus] *pro temporum conditione.* according to the qualitie of the tyme

Mores [*sub. suos*] his conditions

Sine crimine] *sine culpa, aut reprehẽsione,* without any offence, blame or reproche.

EPITOME.

¶ *Ne fidẽ habeas vxori tuæ querenti de seruis tuis.* Giue not credite alwaies to thy wife, when she makes complaint to thee of thy seruauntes.

Nil temere vxori de seruis crede querenti.
Sæpe etenim mulier, quem coniux diligit, odit.

Nil credas [*sub. tu*] *ne credas aliquid.* Take thou heede, that thou beleeue not all Ordo.

Temerè] rashly, or vnaduisedly

Vxori [*sub. tuæ*] thy wife,

Quærenti [*sub. apud te*] making cõplaint to thée.

De

De ſeruis [*ſub. tuis*] of thy ſeruauntes,
Etenim] *námque*, for, becauſe
Mulier] a woman
Sæpe odit] *odio habet: (ſub. eum.* doeth often hate hym,
Quem] the whiche
Coniux] *maritus*, her huſbande
Diligit] *amat*, doeth loue, & beare good will vnto.

EPITOME.

¶ *Amico tandiu rectè ſuade donec perſuaſeris.* Exhorte thy freende, and ceaſſe not to giue hym counſell, vntill thou haſt perſwaded hym.

Cúmque mones aliquẽ, nec ſe velit ipſe moneri
Si tibi ſit charus, noli deſiſtere cœptis.

Ordo. Cum] *quando.* When as
[*Sub. tu*] mones, thou counſelleſt, or exhorteſt,
Aliquem [*ſub. hominem errantem*] any man that doeth not well,
Nec] *pro, & non* [*ſub. tamen*]
Et tamen ipſe] and neuertheleſſe he, the ſame man
Non velit ſe moneri] will not take counſaile,
Si] *ſub. ille*] ſit charus tibi] *ſi eum vehementer amas*, if thou loue hym faithfully,
Noli] *ſub. tu*] deſiſtere cœptis] *ſub. tuis*] *id eſt non omittere incœptum tuum*. Leaue not of thyne enterpriſe, that is to ſaie, continue and perſeuere to counſaile hym.

ADMONITIO.

Cúmqu

Cúmque mones] (*Cúmque*] *duæ ſunt dictiones: (cum) aduerbium eſt: & (que) coniunctio. Sed (que) in hoc loco, metri cauſa poſitum vacat.* But this wooꝛde (que) ſerues foꝛ nothyng els but onely to fill vp the verſe. *Nam in hoc libello connexa non ſunt ſententiæ: ideóque potius ſic dixiſſem. Quando mones aliquem, &c.*

EPITOME.

¶ *Cum ſtulto & verboſo frustra contenditur.* In vaine doeth a man contende with a foole full of wooꝛdes.

Contra verboſos noli condere verbis.
Sermo datur cunctis, animi ſapientia paucis.

Loquuntur omnes, pauci ſapiunt. All men ſpeake, but fewe haue the knowledge to ſpeake well.

Noli] *ſub. tu*] contendere] *ne contendas.* Striue thou not. Ordo.

Verbis] *ſermone*, in wooꝛdes, oꝛ with talkyng,

Contra verboſos] [*ſub. homines*] againſt men full of wooꝛdes.

Sermo] *oratio*. ſpeeche oꝛ talke.

Datur] *conceditur*. [*ſub. à natura*] Is giuen of nature.

Cunctis] *omnib*. [*ſub. hominibus*] to all people.

Sub. ſed] Sapientia animi] *id eſt intelligentia*. But vnderſtandyng, oꝛ knowledge, (*ſub. datur*) is giuen.

Paucis] *ſub. hominibus*. to fewe men.

Dilige

Dilige ſic alios, vt ſis tibi charus amicus.
Sic bonus eſto bonis, ne te mala damna ſequãtur.

Ordo. Dilige]*ſub. tu.* Loue thou
Alios][*ſub, homines,* other men
Sic]*id eſt ita,* in ſuche ſorte
Vt]*ſub. tamen*]that notwithſtandyng.
[*Sub. tu ipſe,*]Sis charus amicus tibi. Thou thy ſelf
maieſt be a freende to thy ſelf chefly.
[*Sub. &*]and [Eſto [*ſub. tu*]*id eſt ſis.* Be thou
Bonus]*benignus.* liberall, that is, deale freendly.
Bonis]*ſub. hominibus.* to good men.
Sic ne mala damna ſequantur te] *Ita vt maxima*
incommoda tibi non cueniant: hoc eſt: ne magnũ
aliquod incommodum tibi inde accidat. In ſuch
ſorte, that thou ſuſtaine not ſome greate da-
mage, or hurte.

ADMONITIO.

Dilige ſic alios, &c. *Ethnicorum doctrina hæc eſt:*
Chriſtianis autem ſic eſt præceptũ: Diliges pro-
ximum tuũ ſicut teipſum. Proximus tuus omn
homo eſt, ait Auguſtinus.

EPITOME.

¶ *Rumores ne in vulgus ſparſeris.* Take heed th
thou raiſe not vp any newes among people.

Rumores fuge: ne incipias nouus autor haberi:
Nam nulli tacuiſſe nocet: nocet eſſe locutum.

Dixiſſe me pœnituit: tacuiſſe nunquam. I haue r
pented that I haue ſpoken, but neuer that I
ke

kept ſilence.

Fuge[*ſub.tu*]rumores]*caue nouos ſermones*[*ſub. in vulgus ſpargere*] Beware, and bee heedfull thou publiſhe no newes among people. Ordo.

Ne[*ſub.tu*] incipias leaſt thou begin

Haberi] *exiſtimari*, to be accompted

Nouus autor]*nouarum rerum inuentor*. a raiſer of newes.

Nam tacuiſſe] *pro taciturnitas*] For ſilence

Nocet nulli] *non nocet alicui*[*ſub.homi.* hurteth no man,

[*Sub. Sed hominem* loquutum eſſe] but a mans talke

Nocet [*ſub.ipſi*] hurteth hymſelf.

EPITOME.

¶ *Ne quid certò promiſeris, alieni promiſſi fiducia.* Promiſe nothyng aſſuredly vpõ an other mans promiſe.

Rem tibi promiſſam certò promittere noli.
Rara fides ideo quia multi multa loquuntur.

Hoc eſt: multi multa promittunt, ſed parum præſtant. Many men promiſe much, vnd perfoꝛme little.

Noli[*ſub.tu*]promittere certò, take thou heede that thou promiſe not certainly. Ordo.

Rem promiſſam tibi[*ſub.ab alio*] *quam tibi alius promiſerit*. A thyng whiche an other man hath promiſed to thee.

[*Sub.*

[*Sub.nam*]fides (*ſub.hominum*) For the fidelitie of men

[*Eſt ſub.*Rara,*id eſt.rarò inuenitur.* is harde to bee founde,that is to ſaie,fewe men be faithfull,

Ideo]*quia, propterea quòd.* becauſe that

Multi [*ſub.homines*] many men

Loquuntur multa] *dicunt , & promittunt multa* [*ſub.ſed parum præſtant.* doe ſpeake, and promiſe many thynges, and perfoyme little or nothyng.

Cum te aliquis laudat, iudex tuus eſſe memento,
Plus alijs de te,quàm tu tibi credere noli.

Senſus eſt : Ne teipſum eſtimaris aliorum laudatione,ſed tua ipſius conſcientia. Eſteeme thou not thy ſelf, accoyding to the praiſes of other men,but accoyding to thyne owne conſcience that is to ſaie , accoyding to that,thou knoweſt in thy ſelf.

Ordo. Cum aliquis]*ſub.(homo)* When any man

Laudat te]doeth praiſe thee,giues thee praiſes.

Memento]*ſub.tu*]*fac memineris* ſee that thou remember,

Eſſe tuus iudex] *de teipſo iudicare, an tu ſis digna ea laudatione.* to Judge thyne owne ſelf, whether thou be worthie that praiſe,that is to ſaie,whether it appertaine to thee rightly and duely.

Noli tu credere alijs]*ſub. hominibus*] take thyne heede that thou beleeue not other men,

Plu

Plus quàm tibi]*ſub. ipſi*]more then thyne owne ſelf,

De te]concernyng thy ſelf. *Hoc eſt, de tuis moribus, crede tuo potius, quàm aliorum iudicio.* Touchyng thyne owne life and conuerſation, giue more credite to thyne owne Iudgement, then to the Iudgement of other men.

EPITOME.

¶ *Quod beneficium acceperis, prædica ſæpè: quod ipſe dederis diſſimula.* Speake often of the benefite that thou receiueſt of an other man. But ſpeake not one worde of the benefite that thou beſtoweſt on an other.

Officium alterius, multis narrare meménto.
Atque, alijs cum tu benefeceris, ipſe ſileto.

Memento]*ſub. tu*]*fac memineris.* See thou remember Or

Narrare]*dicere, & predicare*, to declare & publiſh.

Multis]*ſub. hominibus*]to many men,

Officium alterius]*ſub. hominis*]*id eſt, beneficium ab alio tibi præſtitum.* the benefite that an other man doeth beſtowe on thee. *Neſcilicet haberis ingratus.* leaſt thou maie be eſteemed, and compted vnthankfull.

Atque cum]*id eſt, cùm autem.* But when

Tu benefeceris]*beneficium dederis.* thou haſt giuen a benefite

Alijs]*ſub. hominibus*]to other men,

Sileto ipſe] *tuipſe noli commemorare ſub. (illud.)* Speake thou not a woꝛde of it. *Ne ſcilicet videaris exprobare beneficium.* Leaſt that thou maie ſeem to vpbꝛaide thy benefite.

Multórum cum facta ſenex,& dicta recénſes:
Fac tibi ſuccúrrant,júuenis quæ féceris ipſe.

Hoc dicit. Sic viue iuuenis: vt ſenex id iucundè recorderis. Take heede thou liue ſo in thy youth, that it maie be a pleaſure to thee in thyne olde age to remember it.

o.] Cùm tu recenſes]*refers.* When thou doeſt recite and tell

Senex]*in ſenectute.* in thyne olde age,

Facta,& dicta]the doynges and ſaiynges

Multorum]*ſub. hominum*] of many men,

Fac]*ſub. tu vt ea*] ſuccurrant]*veniant* tibi *in mentem,* let thoſe thinges come to thy remẽbꝛaũce

Quæ ipſe] *tuipſe.* whiche thou thy ſelf

Feceris iuuenis]*feciſti cùm iuuenis eſſes,* haſt doen when thou waſt a yong man.

EPITOME.

¶ *Non eſt quòd malè ſuſpicéris de ſecreto aliorum colloquio.* There is no cauſe that thou ſhould ſuſpect the ſecrete talke of other men.

Ne cures,ſi quis tácito ſermóne loquátur.
Cónſcius ipſe ſibi,de ſe putat omnia dici.

He that knoweth in hymſelf any matter, thinketh

keth alwaie that men talke of hym. *Malè enim ſibi conſcius ſemper ſuſpicioſus eſt*. For he is alwaie full of ſuſpition that feeleth ill in his conſcience.

[*Sub.tu*] Ne cures. *Noli curare*. Care thou not
Si quis] *ſi aliquis*, if any bodie
Loquatur] talke [*ſub.cum aliquo*. with any man
Tacito ſermone] *ſecreto*. in ſecrete, that is to ſaie, ſuppoſe not by & by that he ſpeaketh ill of thee.
[*Sub.homo*] Conſcius ipſe ſibi. A man that perceiueth hymſelf faultie in any matter
Putat omnia dici de ſe, thinketh and ſurmiſeth that all thynges are ſpoken of hym.

EPITOME.

¶ *In ſecundis rebus, de aduerſis cogita*. In proſperitie thinke of aduerſitie that maie come to thee.

Cùm fúeris fœlix, quæ ſunt aduerſa cauéto.
Non eódem curſu reſpondent vltima primis.

Bona fortuna ſæpe in malam vertitur. Good fortune is often turned and chaunged into ill fortune.

Cùm [*ſub. tu*] fueris] *quando eris*. When thou Ordo.
ſhalt be
Fœlix] *fortunatus*. riche, or endued with aboundaunce.
Caueto [*ſub.tu*] *prouide*. Prouide and think vpon
[*Sub.ea*] quæ ſunt aduerſa] *res aduerſas*, aduerſitie [*ſub.quæ tibi poſſunt accidere*] whiche maie

chaunce to thee,

[*Sub. Nam*] vltima] *rerum exitus*, for the ende of thynges

Non respondent] *non respondet, nõ conuenit* [*sub. semper*] is not alwaies like, or corespondent,

Primis] *earum principijs*, to their beginnynges.

Eodem cursu] *eodem fortunæ progressu*. In ỹ same course of fortune.

ADMONITIO.

Non eodem cursu] *Non eo, spondæus est per synæresim. Sed hoc nihil dum ad pueros pertinet.*

Cùm dúbia & frágilis sit nobis vita tribúta:
In morte altérius spem tu tibi pónere noli.

Sensus est. Sperans in morte alterius, considera teipsum quoque mortalem esse. Thou that hopest for the death of an other man, must consider that thou art also mortall.

Ordo. Cum] *quoniam*] Seeyng that

Vita tributa sit nobis] *data est nobis*, a life is giuen vs [*sub. à natura*] of nature,

Dubia] *incerta*. doubtfull and vncertaine,

Et fragilis] *caduca*. and fraile or transitorie, that is to saie, whiche passeth awaie apace, whiche endureth not, nor continueth permanent.

Noli tu ponere spem tibi] *ne ponas spem tuam*. Put not thyne affiaunce and hope,

In morte alterius [*sub. hominis*] in the death of an other, [*sub. vt ab illo hæreditatem accipias*. that is

is to saie, to be his heire in goodes or riches.

EPITOME.

¶ *Non pretio munus, sed donantis animo æstimandum.* A gift or present is not to be esteemed by the value, but according to the good will of the giuer.

Exíguum munus cùm dat tibi pauper amícus:
Accipito plácide: & plenè laudáre meménto.

Cùm] *quando.* When
[*Sub. tuus*] pauper amicus, thy freende whiche is poore,
Dat tibi] *donat tibi.* giueth to thee
Munus [*sub. aliquod*] some gift
Exiguum] *parui pretij.* of small value.
Accipito] *sub. tu*] *accipe*] *sub. illud munus.* Receiue that gift
Placidè] *vultu sereno, & hilariter.* with a chereful harte, or good will.
Et memento] *sub. tu.* And remember thou
Laudare] *sub. illud munus*] to commend that gift
Plenè] *copiosè.* very muche.

ADMONITIO.

Accipito placidè] *Ostendendo scilicet illud tibi gratũ esse.* In shewing that it is acceptable to thee.

EPITOME.

¶ *Paupertatem æquo animo sustine.* Suffer patiently pouertie and neede.

Infantem nudum cùm te natúra creárit,

Paupertátis onus patiénter ferre meménto.

Nam & nudus natus es, & moriens, nihil auferes. For thou camst naked into the worlde, and shalt carie nothyng away with thee when thou diest.

Ordo. Cùm natura] seeyng that nature

Creârit] *pro creauerit* te, hath created, and put thée into the worlde,

Nudum infantem] *sine vllis opibus.* a little childe al naked, that is to saie, not hauyng any goods or riches.

Memento] *sub. tu] fac memineris.* See thou forget not

Ferre] *sustinere.* to suffer, abide, and take pacientlỹ,

Onus paupertatis [*sub. tuæ*] *molestiam inopiæ tuæ.* the burden of thy pouertie,

Patienter] *æquo animo.* with a pacient mynde.

EPITOME.

¶ *Mors non est formidanda.* Death is not to bee feared.

Ne tímeas illam, quæ vitæ est vltima finis.
Qui mortem métuit, quod viuit, perdit idipsum.

He that feareth death, loseth the ioye of his life.

Ordo. [*Sub. tu*] Ne timeas] *ne formides*, Thou must not feare

Illam quæ est vltima finis [*Sub. huius*] vitæ, her that is the last ende of this life, *id est, mortem:*

that

that is to saie, death.

[*Sub. nam is*] perdit idipsum, quod [*sub. ipse*] viuit. *amittit ipsam viuendi voluptatem*. For he loseth the pleasure of liuyng,

Qui metuit mortem, whiche feareth death.

ADMONITIO.

Ne timeas illam &c. [*Frustra præcipitur nobis ne mortem timeamus: quia naturaliter eam semper horremus. Sed Christianus sic admoneri potest.* Si rectè viues, mortem minus timebis. If thou liue well, thou wilt feare death the lesse.

Si tibi pro meritis nemo respondet amícus.
Incusáre Deum noli: sed te ipse coërce.

Sensus est, si quos ingratos in te sentias, noli tamẽ Deum incusare. If thou know that any men be vnthankfull to thee. Neuertheless blame not God.

Si nemo amicus [*si nullus amicorum tuorum.*] If none of thy freendes,

Respondet tibi [*satis facit tibi*] doeth satisfie and content thee,

Pro meritis [*Sub. tuis*] *pro tuis in se beneficijs*, for the benefites, whiche thou haste bestowed on hym.

Noli [*sub. tu*] incusare Deum] *ne tamen propterea Deum crimineris.* Neuertheless, finde no fault with God therefore.

Sed coërce ipse te] *cohibe tuam ipsius iracundiam.*

But refraine and moderate thy malice and anger.

EPITOME.

¶ *Quæsitis vtere parce.* Spend thy goods soberly.

Ne tibi quid desit, quæsitis vtere parcè:
Vtque quod est serues, semper tibi deésse putáto.

o. Vtere] *sub. tu*]parce] *modice*, Use thou temperatly, *id est, citra luxum*, without excesse,
Quæsitis] *rebus partis*, thy goodes gotten,
Ne quid desit tibi, that thou maist want nothing,
Vtque [*sub. tu*] serues, & *vt conserues*, and that thou maiest keepe safely,
[*Sub. id*] quod est [*tibi. sup.*] *hoc est: quod habes*, that whiche thou hast.
Putato [*sub. tu*] semper [*sub. illud*] deesse tibi. *Sẽper existima te carere etiam eo, quod habes*. Imagine alwaie that thou hast not, that whiche thou hast. Non tamen vt incidas in auaritiam, sed vt frugalitate retineas. Yet not that thou should fall into couetousnesse, but to kæpe frugalitie, that is to say, to spare honestly and vertuously.

EPITOME.

¶ *Iactantiæ est, sæpius idem promittere*. It is but vaine boasting and braggyng, to promise often tymes one thyng.

Quod præstáre potes, ne bis promíseris vlli:
Ne sis ventosus dum vis vrbánus habéri.

Ne

Ne promiſeris] *caue promittas*. take heed thou pro- Ordo.
miſe not
Vlli] *alicui*] *ſub. homini*. to any man
Bis] *ſæpius*. oftentymes
[*Sub. id*] quod [*ſub, tu*] potes præſtare] *promptè efficere*, that whiche thou canſt eaſily perfourme.
Ne [*ſub. tu*] ſis] *vt non habearis*. That thou be not counted
Ventoſus] *iactator*. a boaſter, or vaine haggar
Dum [*ſub. tu*] vis] *cupis*, when thou deſireſt
Haberi] *exiſtimari*. to be coumpted
Vrbanus. courteous and freendly.

Qui ſimulat verbis, nec corde eſt fidus amicus:
Tu quoque fac ſimile: ſic ars delúditur arte.

Qui] *pro (ſi quis)* If any man Ordo.
Simulat verbis [*ſub. amorem erga te*] pretende in wordes good will or loue towardes thee,
Nec] *pro, & non*.
Et] *ſub. ille*] *non eſt*, and yet he is not
Fidus amicus] *id eſt*] *verus amicus*. a true & faithfull freend.
Fac [*ſub. tu*] ſimile] *rem ſimilem* [*ſub ei*] Do thou the like thyng to hym. *Hoc eſt, ſimula tu quoque*. That is to ſaie, diſſemble thou good will to hym as he did to thee.
Sic] *ita*. Euen ſo
Ars] *fecta, malitia*] Craft, that is to ſaie, diſſimulation, or cloked deceipt

Deluditur] is made frustrate and voyd,
Arte [*sub. alia*] with an other cloked deceipt.

ADMONITIO.

Tu quoque fac simile &c.] *Hoc præceptum abhorret à Christiana charitate: qua præcipitur, vt malum pro malo non reddamus: sed contra, bonũ pro malo: vtque omnes homines verè, & ex animo diligamus.*

EPITOME.

¶ *Semper suspecta est blandiloquentia.* Flatterie alwaies is to be suspected.

Noli homines blandos nímiũ sermône probáre.
Fistula dulce canit, vólucrem dum décipit auceps.

Ordo. Noli [*sub. tu*] probare] *caue æstimare vel approbare.* Beware to assaie or proue
Homines nimium blandos sermone] *nimis blandè loquentes.* men that speake very gently, flatteringly, and smooth talkers.
Fistula. The pipe
Canit] makes a noyse of harmonie, or makes melodie
Dulce] *dulciter*] sweetly
Dum auceps] whiles the Fowler
Decipit] beguileth or deceiueth
Volucrem] *auem.* the birde.

EPITOME.

¶ *Certius est filios bonis artibus, quàm opibus dit re.* It is more sure to enriche children with good

good ſciences and trade of liuing, then to leaue them great riches.

Cùm tibi ſunt nati, nec opes: tunc ártibus illos
Inſtrue, quò poſſint inopem defendere vitam.

Cùm nati ſunt tibi] *id eſt, cùm tu habes liberos,* Ord.
when thou haſt children
Nec opes [*ſub. ſunt tibi*] and thou haſt no riches to leaue them,
Tunc, then
Inſtrue [*ſub. tu*] *illos*] *natos tuos ſcz.* Inſtruct them
Artibus] in good ſciences,
Quo] *pro vt*, to the ende
[*Sub illi*] poſſint. thei maie be able
Defendere inopem vitam] to defende their life from pouertie, and neede.

EPITOME.

¶ *Foro pare.* Order thy ſelf, accordyng to ỹ courſe of ỹ Market. *Hoc eſt, ſi res vilis fuerit, ne tamẽ abutaris: Sin cara, nihilominus vſum cape neceſſarium.* If any thyng bee cheape, yet abuſe it not. If it be deare, neuertheleſſe take that, that ſerueth thy neede.

Quod vile eſt, carum: quod carũ eſt, vile putáto:
Sic tibi nec cúpidus, nec auárus nóſceris vlli.

Putato] *ſub. tu*] *exiſtima.* Eſteeme thou Ordo.
[*Sub. illud eſſe*] carum, that thyng to be deare,
Quod eſt vile] *quod paruo conſtat pretio*] which is

of

of litle price. *Ne (scz.) abutaris eo propter vilitatem*, that is to saie, because thou must not abuse it for the cheapnesse.

[*Sub. & putato inquam illud esse*] vile) *parui pretij*. And esteeme thou that thyng cheape,

Quod est carum, whiche is deare: *Ita vt propter pretij magnitudinem carere nolis cùm opus erit*. So that for the dearth thou wilt not sticke to haue it when it shall serue thy neede.

Sic] *ita viuendo:* In this doyng, that is to saie, in liuyng after this maner

[*Sub. tu*] nec noscris tibi] *tuo iudicio*. thou art not knowne to thy self,

Cupidus] *auidus explendæ tuæ libidinis*, a man greedie to satisfie thy desire.

Nec [*sub. tu noscris*] vlli] *alicui* [*sub homini*. Neither art thou reputed of any man

Auarus] *sub. homo: tenax*, a couetous man.

Quasi dicat, ita non videris tibi, seruire tuæ libidini, quia non abuteris rebus, etiam vilissimis: & nemo sordidum aut tenacem te iudicat, quasi propter pretium non audeas bonorum tuorum vsum moderatum capere.

ADMONITIO.

Quod vile est, carum, &c.] Exempli gratia. Quo tempore vinum paruo constabit, vir prudens non adeò plus habet, quàm ante vtilitatem. Contrà, cùm fuerit charissimum, nō tamen se ita restringet vt minus bibat, quàm consueuerit. Ita in cæteris eā tenebit mediocritatem, vt siue pluris res constet, siue minoris, semper tamen eodem tenore vitæ vtatur: nec plus, minúsue

minuſue accipiat, quàm oporteat, habita videlicet dignitatis & facultatum ſuarum ratione.

EPITOME.

¶ *Ea ne feceris ipſe, quæ reprehendes.* Take thou heede that thou doe not thoſe thynges whiche thou miſlikeſt and blameſt.

Quæ culpare ſoles, ea tu ne féceris ipſe.
Turpe eſt doctóri cùm culpa redarguit ipſum.

It is a foule thyng to hym that findeth faulte, when his owne folly condemnes hymſelf.

Tu ipſe ne feceris] *ne facias.* Doe not thou thy ſelf
Ea] *eas res,* thoſe thynges
Quæ [*ſub. tu*] ſoles: whiche thou art wont
Culpare] *vituperare, aut reprehendere,* to blame or reproue.
[*Sub. nam illud*] eſt turpe] *res turpis.* For that is a foule thyng
Doctori] *ei qui docet alios,* to hym that teacheth or blameth other,
Cùm culpa] [*ſub. ipſius*] when his owne fault
Redarguit ipſum] condemneth hymſelf. *Id eſt, quando ſua ipſius culpa eum confutat.* When his owne fault confutes or confoundes hymſelf.

Ord

EPITOME.

¶ *Nihil iniuſtum petito.* Craue thou nothing that is vnreaſonable.

Quod iuſtũ eſt, pétito: vel quod videatur honeſtũ.
Nam ſtultũ eſt pétere id, quod poſſit iure negari.

It

It is foolishnesse to aske that thyng whiche hath good cause to be denied.

Petito [*sub.tu*] *postula*. Demaunde thou
[*Sub id*] quod est iustum, that thyng whiche is iust,
Vel] *sub.id*] or els that thyng
Quod videatur [*sub.esse*] which maie seeme to be
Honestum] honest, verteous.
Nam stultum est] *Hoc enim est stultitia* [*sub.quẽpiam*. For it is foolishnesse for any man
Petere [*sub.illud*] *postulare*, to aske or require that thyng
Quod possit, whiche maie
Negari] *denegari* [*sub.ei*] be denied hym
Iure] *meritò*, for good cause.

EPITOME.

¶ *Nota ignotis stultum est commutare*. It is foolishnesse to chaunge that which thou knowest, for that whiche thou knowest not.

Ignótum tibi, tu noli præpónere notis.
Cógnita iudicio constant, incógnita casu.

Ordo. Noli [*sub.tu*] præponere] *caue præferas*. Esteeme not more
Notis] *rebus cognitis*, then the thynges whiche thou knowest,
Ignotum tibi] *rem tibi ignotam*, a thyng whiche thou knowest not.
]*Sub.nam*] cognita] *res notæ*] For things knowne,

Constant

Constant iudicio] *consistunt in iudicio rationis*, are surely grounded in the iudgement of reason, *hoc est: de illis possumus certò iudicare*, wee can iudge certainely and surely of them,

Incognita] *res verò incognitæ*, but thynges vnknowen

[*Sub.* constant] are grounded

Casu] *euentu*, in aduenture, that is to say, so vncertaine, that a man knoweth not where to finde them, a man knoweth not whether he shal finde them good or ill.

Cùm dúbia incêrtis versétur vita periclis,
Pro lucro tibi pone diem, quicúnque labóras.

Hoc dicit: Omnem diem tibi esse supremum cogita, ne crastinæ vitæ nimium confidas. Thinke that euery daie is the last daie of thy life: least thou should trust to muche to liue till to morrowe. *Nam mille periculis obnoxia est vita nostra.* For our life is subiect to a thousand daungers.

Ordo.

Cum] *quoniam*. Seeyng that

Vita] *sub. nostra*] our life

Dubia [*incerta*] beyng doubtfull and vncertaine,

Versetur [*iactatur, agitatur*] is troubled, disquieted, and vexed,

Periclis] *pro periculis, id est casibus periculosis*, with daungers,

Incertis] *de quibus incerti sumus*, which we knowe not

not surely.

Quicunque laboras] *tu quisquis solicitus es de huius vitæ incommodis*, thou, whosoeuer art troubled with the inconueniences of this life,

Pone tibi] *id est deputa*, accoumpt thou

Pro lucro] *loco lucri*, for gaine,

Diem] *vnum quemque diem tibi adiectum*, euery daie of thy life, whiche is added vnto thee. *Nempe quod eo die periculũ mortis euaseris*. Because vppon that daie, thou hast escaped the daunger of death. *Quasi dicat, quotidie vesperi dicere potes. Hunc diem lucri feci quia mortem euasi.* As though he saied: Euery night thou maiest saie, I haue gained this daie, because I haue escaped death.

EPITOME.

¶ *De tuo iure potius concedendum, quàm offendas quempiam.* Thou ought rather to lose thy right then to offende any man.

Víncere cùm possis, interdum cede sodali.
Obséquio quóniam dulces retinentur amici.

Amici obsequio retinentur. Freendes are kept by sufferyng them to haue their pleasure.

Ordo. Cede [*sub. tu*] sodali, *obtempera familiari tuo*, Obeye thy companion or freende, that is to saie, suffer and forbeare hym,

Interdum, *quandoque*, sometyme,

Cùm possis] *quãuis queas*, although thou bee able

Vincere]

Vincere] *ſuperare* [*ſub.eum*] to ouercome hym:
Quoniam] *nanque*, becauſe
Amici, freendes,
Dulces] *cum quibus dulciter & iucundi verſamur*, with whom we keepe companie pleaſauntly,
Retinentur] *conſeruantur in amore*, are retained in freendſhip:
Obſequio] *illis obſequendo*, with pleaſyng them, that is to ſaie, in doyng that, that is acceptable to them, in forbearyng their conditions.

Ne dubites, cùm magna petas, impendere parua:
His etenim rebus coniungit gratia charos.

Senſus eſt. Nihil verearis donare quamuis munuſcula quamuis ad magna petenda accedas. Be not aſhamed to giue little preſentes, although thou come to craue, and aſke greate thynges.
[*Sub.tu*] ne dubites] *ne verearis*, Feare thou not, Or
or be not aſhamed,
Impendere parua] *donare res parvas*, to giue ſmall and little thynges,
Cùm [*ſub.tu*] petas, *quamuis poſtules*, although thou demaunde
Magna] *res magnas*, greate thynges,
Etenim gratia] *nanque benevolentia*. for loue and good will,
Coniungit charos [*ſub.homines*] *deuincit amicos*, ioyneth and bindeth louyng freendes.
His rebus] *ſub.(impendendis, id eſt, dando eiuſmo-*

di paruas. In giuyng ſuche little thynges.

¶ *Cum amico per iracundiã ne rixeris.* Thou muſt not braule in anger with thy freende.

Litem inferre caue, cum quo tibi gratia iuncta eſt.
Ira odium generat: concordia nutrit amorem.

Brawlyng breedeth hatred: but concord, and vnion nouriſheth loue.

Caue [*ſub. tu*] inferre] *immittere.* Take thou heed that thou bryng not in
Litem] contention or debate, [*ſub. ei*] to hym
Cum quo] with whom
Gratia] *amor, beneuolentia,* loue and good will
Eſt iuncta] *coniuncta eſt*] is vnited and ioyned
Tibi] vnto thee. *Hoc eſt: cum quo tibi eſt coniunctio,* with whom thou haſt vnion and concorde,
[*Sub. nam*] Ira] *iracundia,* for anger
Generat] *generare ſolet,* doeth cõmonly engender
Odium, hatred:
Concordia] *conſenſio autem.* But vnitie and concorde
Nutrit] *alit, & fouet,* doeth nouriſhe and feede
Amorem] *beneuolentiam,* loue and good will.

¶ *Ad puniendum ne iratus accedas.* Take thou not vpon thee to chaſten, or puniſhe when thou art angrie.

Seruorum ob culpam, cùm te dolor vrget in iram,
Ipſe tibi moderáre, tuis vt parcére poſſis.

Cùm]

Cùm] *quando*, When
Dolor] *ſub. aliquis*] any diſpleaſure or greefe
Vrget te] *impellit te*, forceth or prouoketh thee
In iram] *in iracundiam*, to anger, and malice,
Ob culpam] *propter culpā*, for the fault, or offence
Seruorum] *ſub. tuorum*, of thy ſeruauntes, or ſubiectes.
Moderare ipſe tibi] *teipſum tempera*. Moderate thou thy ſelf, that is to ſay, pacifie thine anger.
Vt poſſis, that thou maieſt
Parcere] *ignoſcere*, forgiue and pardon
Tuis] thy ſeruauntes, or ſubiectes.
¶ *Præſtat patientia vincere, quàm violentia*. It is muche better to conquere with pacience then with violence.

Quem ſuperáre potes, interdum vince ſeréndo:
Máxima enim morum ſemper patiéntia virtus.

There is no greater vertue then pacience.
Vince] *ſub. tu*] Ouercome thou
Interdum] *quandoque*, ſometyme
Ferendo] *tolerando*, with ſufferyng] *ſub. eum*, him,
Quem [*ſub. tu*] potes] whom thou art able
Superare] *vincere* [*ſub. potentia*] to conquere with power and ſtrength.
Patientia enim. For pacience
[*Sub. eſt*] ſemper] is alwaies
Maxima virtus] *præſtantiſſima*, the moſt excellent and chiefeſt vertue

Morum] *virtutum*] *ſub.omnium*, among all vertues.

Conſerua pótius, quæ ſunt iam parta labóre.
Cùm labor in damno eſt, creſcit mortális egéſtas

Senſus: Multò facilius & melius eſt iam quæſita conſeruare, quàm vbi profuderis, in eis inſtaurandis laborare. It is an easier and a better thyng to keepe safely thy goodes whiche thou had alreadie gotten, then to trauaile to repaire them after that thou hast spent them. *Cum enim laborandum eſt ad damnum ſarciendum, tum egeſtas ipſa eſt grauior, atque ærumnoſior*, for whē wee doe labour to recouer domage and losse, then pouertie is more intollerable to a man.

do. Conſerua [*ſub.tu*] Saue thou together [*ſub.ea*] those thynges,

Quæ ſunt iam parta [*iam quæſita*] which are gained and gotten alreadie.

Potius] *Sub.quàm vt ea profundas, deinde labores in eis inſtaurandis*, Rather then to spende them leudly, and after to take great paine to repaire them againe.

Cùm [*ſub.enim*] labor [*ſub.noſter*] eſt in damno) *id eſt quando laboramus in damno ſarciendo*, For when wee trauaile in repairyng losse and domage,

[*Sub.tum*] mortalis egeſtas] *noſtra inopia*, then our pouertie

Creſcit]

Creſcit] *augetur, ingraueſcit*, doeth encreaſe and grow, ỳ is to ſay, is greeuous and intollerable.

Tunc enim valde moleſtum eſt, nos tantopere ſudare, & nihilo fieri auctiores, dum res afflictas releuare nitimur.

ADMONITIO.

Mortalis egeſtas] *Hoc eſt, ferè communis mortalibus, ſeu hominibus:* Which is common to men, that is to ſaie, to whõ it is commonly pertinẽt.

Dapſilis interdum notis, & charus amicis.
Cùm fueris fœlix, ſemper tibi proximus eſto.

Senſus eſt. In amicos ne ſis tam liberalis, vt ipſe redigaris ad inopiam. Bee thou not ſo liberall toward thy freends: that thou fall into pouertie.

Cùm [*ſub. tu*] fœlix] *viuens in fortuna proſpera,* When thou liuyng in proſperitie,

Fueris] *pro (eris)* ſhalt be

Interdum] *quandoque.* ſometyme

Dapſilis] *liberalis*, franke and liberall to make good cheare.

Notis] *familiaribus tuis*, to men of thyne acquaintaunce, that is to ſaie, to thy familiare freends,

Et charus amicis [*ſub. tuis*] and freendly to thy freendes.

[*Sub. tamen*] eſto Neuertheleſſe, be thou

Semper proximus] alwaies nereſt

Tibi *id eſt tibiipſi*, to thy ſelf, *hoc eſt: ſemper tamen fac in te ſis liberaliſſimus.* Neuertheleſſe, be beſt

to thy ſelf, that is to ſaie, beſtowe not all vppon thy freendes: but conſider thy ſelf moze then o-ther.

ADMONITIO.

Semper tibi proximus eſto.] *Hoc eſt, tibi imprimis conſule.* Prouide thou chiefly foz thy ſelf.

Sed contra hoc præceptum eſt illud diui Pauli, Charitas non quærit quæ ſua ſunt. He that hath charitie (that is to ſaie, true loue in God) doth not ſeeke after his owne peculier profite.

DISTICHORVM DE MORIBVS LIBER II.

EPITOME.

Poetæ alia atque alia docent: hic verò libellus bene viuendi rationem continet. Poets teache diuers thinges: but this little Booke containeth the waie, and trade of good liuyng.

Elluris ſi fortè velis cognoſcere cultus,
Virgilium legito, quod ſi mage noſſe laboras
Herbarum vires, Macer id tibi carmine dicet.

ORDO, ET DECLA. CAR.

Si fortè] *ſub. tu*] velis cognoſcere] *id eſt ſcire*] If perchaunce thou would knowe

Cultus telluris] *agricultura*, the tillage of the ground,

ground,
Legito] *ſub. tu*] reade thou
Virgilium] *ſub. in Georgicis*, Virgill in his bookes called Georgikes:
Quòd ſi magè laboras] *Si verò magis curas*, But if thou regarde more
Noſſe] *cognoſcere*, to knowe
Vires] *poteſtates*, the vertues and operations
Herbarum, of Herbes,
Macer] *ille poëta*, the Poet called Macer
Dicet tibi] *docebit te* [*ſub. eas*] will teache thee them,
Carmine] *ſub. ſuo*] in his worke written in verſe, *id eſt, illic eas inuenies*, that is to ſaie, thou ſhalt finde them there in the Booke.

Sí Romána cupis, & ciuica nóſcere bella,
Lucánum quæras: qui Martis prælia dicet,

Si [*ſub. tu*] cupis] *ſi tu ſtudes*. If thou deſire Ordo
Nocere] *ſcire*, to knowe and vnderſtande
Bella Romana, & ciuica] *Ciuilia Romanorum bella*, the Ciuill warres that haue been among the Romans,
[*Sub. tu*] quæras] *pro quære*, ſeeke thou
Lucanum] *illum poëtam*, the Poet called Lucane *ſub. vt eum legas*] to reade hym,
Qui] *Lucanus ſcilicet*, the whiche
Dicet] *exponet* (*ſub. tibi*) will declare to thee,
Præla] *pugnas*: Warres and Battailes

Martis] *id eſt belli*, of Warre.

Si quid amáre libet, vel díſcere amáre legéndo:
Naſonem pétito, ſin autem cura tibi hæc eſt,
Vt ſapiens viuas: audi quò díſcere poſſis,
Per quæ ſemótum vitijs tradúcitur æuum.
Ergo ades: & quæ ſit ſapiéntia, diſce legéndo.

do. Si quid amare libet [*ſub. tibi*] *id eſt, ſi te delectat aliquo modo amori operam dare*. If thou haue any pleaſure or delight in louyng,
Vel] *pro (id eſt)* that is to ſaie,
Diſcere amare] to learne to loue,
Legendo [*ſub. aliquid de amore*] with readyng any thyng concernyng loue,
Petito [*ſub. tu*] *id eſt: Adi:* goe thou vnto
Naſonem] *Ouidium*, the Poet Ouide. (*ſub. de arte amandi*)
Sin autem hæc cura eſt tibi [*ſub. vt tu*] viuas ſapiens] *ſi verò curas rectè, & ſapienter viuere*. But if thou deſire to liue well and wiſely, that is to ſaie, if thou wilt gouerne thy ſelf well:
Audi [*ſub. tu*] *præbe mihi aures attentas*, harken thou diligently to me,
Quò] *pro (vt)* to the intent that
Tu poſſis, thou maieſt be able
Diſcere, to learne (*ſub. ea*) thoſe thynges
Per quæ, through the whiche,
Æuum] *ætas, ſeu vita hominis*, the life of man
Traducitur] *traduci ſolet*, is wont to be paſſed,

Semotum

Semotum vitijs] *remota à peccatis*, remoued from vices.

Ergo] *igitur si vis discere*. If therefore thou art willyng to learne,

Ades] *sub. tu*] *attende legendis his præceptis*, giue eare to these precepte and lessons,

Et disce legendo [*sub. ea*] and learne by readyng them

Quæ sit sapientia] *quid sit scientia de moribus, id est, quid sit ars rectè viuendi*, what is the right trade of good liuyng.

¶ *De omnibus, si fieri potest, bene merendum*. If it be possible, we must doe good to all men.

Si potes ignótis etiam prodésse memento.
Vtilius regno est, méritis acquírere amicos.

Amicos præstat, quàm regnũ parare. It is better to get freendes, then a kyngdome or Lordship.

Memento] *sub. tu*] *memineris*. Thou muste remember Ordo.

Prodesse] *benefacere*, to profite and to do pleasure,

Etiam ignotis [*sub. hominibus*] *hoc est, non solùm tibi notis, sed etiam tibi ignotis: id est, alienis*. not onely to them whiche thou knowest: that is to saie, thy freendes, but also to them whiche thou knowest not.

Si [*sub. tu*] potes (*sub. id facere*) If thou be able, or if thou haue power to doe it.

[*Sub.nam*]acquirere]*id eſt parare*. For to get
Amicos, freendes
Meritis]*beneficijs*,by well deſeruyng,
Eſt vtilius]*id eſt*, *præſtat*,is better
Regno]*quàm regnum* (*ſub.parare*)then to get a
kyngdome.

¶ *Arcána rerum naturalium ne ſcruteris*. Search not curiouſly the ſecretes of naturall thynges.

Mitte arcána Dei,cœlúmque inquírere quid ſit.
Cùm ſis mortalis,quæ ſunt mortalia cura.

Ordo. Mitte[*ſub.tu*]inquirere]*omitte ſcrutari*,*ne ſcruteris*.Searche thou not out curiouſly
Arcana dei]*Secreta diuina*,the ſecretes of God,
Que]*pro &*,and
Quid ſit cœlum]*quid ſint cœleſtia arcana*, what the ſecretes of Heauen are,
Cùm ſis mortalis]*quoniam es morti obnoxius*, bebecauſe thou art ſubiect to death,or mortall.
Cura[*ſub.tu*, *ea*]quæ ſunt mortalia]*quæ ad vitã humanam pertinent*. Seeke thou to knowe humane thynges.

Linque métũ lethi:nã ſtúltũ eſt,témpore in omni.
Dum mortem métuis,amíttere gaudia vitæ.

Ordo. Linque[*ſub.tu*]*pro relinq*;:*id eſt*,*omitte*,Leaue of
Metum læthi]*id eſt*, *timorem mortis*, the feare of death:
Nam ſtultũ eſt]*etenim ſtultitia eſt*. For it is folly

Amitte.

Amittere, to loose
Gaudia] *voluptates*, the ioyes and pleasures
Vitæ [*sub. huius*] of this life: *Hoc est: priuari huius vitæ iucunditate*] to be depriued of the pleasantnesse of this life
Dum [*sub. tu*] *metuis*] *id est metuendo*, in fearyng
Mortem] death,
Omni in tẽpore] *semper*, at al tymes, continually.
¶ *In ira ne contenderis*] Contende not in anger, that is to saie, when thou art vexed.

Iratus, de re incerta contendere noli,
Impedit ira animum, ne possit cernere verum.

Ira vehementer obstat animi iudicio. Anger hurteth the iudgement of reason.
Noli [*sub. tu*] iratus contendere] *disceptare*, Whẽ thou art angrie, dispute or striue thou not, Ordo.
De re incerta] *de dubia re*, of a doubtfull thyng.
Ira] *sub. enim*, For anger
Impedit animum] *est impedimento rationi*. is a let and hinderaunce to reason,
Ne possit] *vt nequeat*, that it can not
Cernere] *discernere*, discerne and iudge
Verum] *rei veritatem*, the truthe of a thyng.
¶ *Sumptum, vbi opus erit, promptè facito*. Bestowe cost quickly, when neede requireth.

Fac sumptum propere, cum res desiderat ipsa.
Dandum etenim est aliquid, cùm tempus postulat, aut res.

Hoc

Hoc eſt, pro re, aut tempore aliquid inſumendum.
We muſt ſpend ſomething, when occaſion and tyme require.

Fac [*ſub. tu*] ſumptum, *inſume*. Beſtowe thou coſt
Properè] *expedite*, quickly, that is to ſaie, without making delaie: *id eſt non grauatim*, not with ill will,
Cùm] *quando*, when
Res ipſa] the cauſe, or matter
Deſiderat] *requirit* [*ſub. illud*] doeth require it.
Etenim] *nanque*, For
Aliquid eſt dandum] *largiendum*, ſomething muſt be giuen,
Cùm] *quando*, when
Tempus] *occaſio*, occaſion,
Aut res] *id eſt, cauſa*, or cauſe
Poſtulat] *poſcit: ſub. (illud)* requires it.

¶ *Medio tutiſſimus ibis*] *Hoc eſt, mediocri fortuna contentus, tutius viues, quam altiora petendo.*
Thou ſhalt goe ſureſt in the middeſt, that is to ſaie, thou ſhalt liue ſurer from daunger, in keepyng the meane degree, then in deſiryng to come to too high eſtate.

Quod nimiũ eſt, fũgito: paruo gaudere memẽto.
Tuta mage eſt puppis, modico quę flumine fertur

Ordo. Fugito] *ſub. tu*] *fuge, caue* [*ſub. id*] Eſchewe that thyng,
Quod eſt nimium] *nimis altum*, which is too high

vt ſunt ampliores diuitiæ, aut honores, as greate riches, and greate honours are.

[*Sub.&*] memento [*ſub.tu*] *fac memineris*. See thou remember

Gaudere] *cum gaudio contentus eſſe*, to bee well pleaſed

Paruo] *re parua, quæ tibi ſcilicet ſufficiat*, with litle, whiche maie ſuffice thee.

[*Sub.nam*] puppis] *ea nauis*, For the Shippe,

Quæ] *nauis, ſcilicet*, the whiche

Fertur] is carried

Modico flumine] *in breui aqua*, in a little water,

Eſt magè tuta] *tutior*, is more ſafe, [*ſub.(quam ea quæ in alto eſt)*] then that whiche is in the deepe Sea.

¶ *Rei pudendæ neminem conſcium feceris*. Thou ſhalt not diſcouer a ſhameful thing to any body.

Quod pudeat, ſocios prudens celare memento:
Ne plures culpent id, quod tibi diſplicet vni.

Memento] *ſub.tu*] Remember, that is to ſaie, be thou well deuiſed, Ordo.

Celare prudens] *prudenter*.

Socios] *ſub.(tuos)* warely to keepe cloſe frō thy fellowes, *Hoc eſt, prudenter cauere, ne vlli ſint tibi ſocij: ſub.(in eo)*

Quod pudeat] *ſub.(te) id eſt, cuius te pudeat*, that is to ſaie, circumſpectly to take heede, that no bodie knowe thy diſhoneſtie,

Ne

Ne plures] *ne multi: sub.* (*homines*) least many mẽ
Culpent] *reprehendant, & vituperent*, repꝛoue and blame,
Id quod diſplicet tibi vni] *tibi ſoli*, that whiche diſpleaſeth thee alone.
¶ *Longa dies, peccatis impunitatem non affert.* Lõg tyme taketh not puniſhment from ſynnes.

Nolo putes prauos homines peccata lucrari.
Temporibus peccata latent, & tempore parent.

Nihil tam occultum, quod aliquando non detegatur. There is no miſchef ſo ſecret, which commeth not to light in the ende.

Ordo. [*Sub. ego*] Nolo] I will not [*ſub.* (*vt*)
Putes] *exiſtimes*, that thou ſhould thinke, *hoc eſt, noli putare*, thinke thou not,
Homines prauos] *malos*.
Lucrari peccata] *ſub.* (*ſua*) that wicked men doe gaine their ſinnes: *Hoc eſt, euadere pœnas ſuorum ſcelerum, quia ſcilicet ea diutius celauerint*, thei ſhall not eſcape puniſhment foꝛ their ſynnes, thꝛough their long tyme hidyng them.
[*Sub, nam*] peccata] *ſub.* (*hominum*) foꝛ the ſinnes of men,
Latent] *ſunt occulta*, are kept cloſe,
Temporibus] *ſub.* (*aliquibus*) *id eſt, ad quoddam tempus*, foꝛ a tyme,
Et] *ſub.* (*ea*) and thei
Parent] *apparent*, appeare, oꝛ be made manifeſt

In

In tempore]*ſub.* (*alio*) at an other tyme: *id eſt*, *poſtea manifeſtãtur*, are after, or at laſt reuealed.

¶ *Paruitate corporis, nemo contemnendus.* No man ought to be diſpiſed, for the littleneſſe of ỹ body.

Corporis exigui víres contemnere noli.
Conſilio pollet, cui vim natura negauit.

Sæpius in paruo corpore magna latent. A little bodie, hath often greate vertues.

Noli contemnere]*ne contẽnas*, Deſpiſe thou not
Vires]*robur*, the ſtrength and power
Exigui corporis]*hominis puſillo corpore*, of a man, that hath a little bodie.
[*Sub. ille enim*] pollet]*pollere ſolet, id eſt, valere.*
Conſilio] *prudentia*, For he is wont to excell in wiſedome,
Cui natura] to whom nature
Negauit]*denegauit: id eſt, nõ dedit*, hath not giuen
Vim]*robur corporis*, the ſtrength of the bodie.

Ordo.

¶ *Potentiori ad tempus cedendum.* It is good to giue place to a more mightie man for a tyme.

Quem ſcieris non eſſe parem tibi, tempore cede,
Victorem à victo ſuperari ſæpe videmus.

Vincitur à victo, qui modo victor erat.

Cede [*ſub. tu*] cõcede victoriam. Giue the victorie
Tempore]*ad tempus*, for a tyme [*ſub. ei*] to hym
Quem ſcieris]*quem tu cognoſces*, whom thou ſhalt knowe

Ordo.

Nou

Non eſſe parem tibi] *non eſſe æqualem*, not to be equall with thee, *id eſt*, *eſſe potentiorem te*, to be ſtronger then thou.

Videmus] *ſub. enim*] *ſæpe*. For we ſee oftentymes

Victorem] *eum qui fuerat ſuperior*, him that ouercame

Superari] *vinci*] to be conquered [*ſub poſtea* [afterwarde

A victo] *ab inferiore*, *id eſt*, *ab eo qui victus erat*, of hym that was vanquiſhed.

¶ *Cum familiaribus non eſt rixandum*. Wee muſt not brawle and chide with our freendes.

Aduerſus notum noli contendere verbis.
Lis minimis verbis interdum maxima Creſcit.

Of little wordes commeth greate debate.

Ordo. Noli contendere verbis] *ne rixeris*, chide thou not

Aduerſus notum] *cõtra familiarem tuum*, againſt thy freende and acquaintaunce,

[*Sub. nam*] maxima lis] *ſumma diſcordia*, for very greate diſcorde and ſtrife

Creſcit] *inſurgit*] doeth encreaſe and growe, that is to ſaie, doeth riſe vp

Interdum] *quandoque*, ſometymes

[*Sub. ex*] minimis verbis] of ſmall wordes.

¶ *Nullo diuinationis genere inquiras, quid de te futurum ſit*. Thou muſt not ſearche out by any diuination what ſhall become of thee.

Quid deus intendat, noli perquirere ſorte.

Qui

Quid ſtatuat de te, ſine te deliberat ipſe.

Noli perquirere] *ne inquiras.* Seeke thou not out
Sorte] *aliqua diuinatione,* by any diuination,
Quid] *quam rem,* what that is
Deus intendat] *proponat: (ſub. te facere)* whiche God purpoſeth to doe with thee.
Ipſe] *ſub. enim*] deliberat] *conſulit,* For he doth deliberate
Sine te] *ſine tuo conſilio,* without thee, that is to ſaie, not calling thee to counſell,
Quid [*ſub. ipſe*] ſtatuat de te] *id eſt, de te decernat,* what he hath ordained or determined of thee.

¶ *Nimio cultu vitæ, hominum inuidia comparatur.* To much decking of the bodie getteth enuie in the worlde.

Inuidiam nimio cultu, vitare memento.
Quæ ſi non lædit, tamen hãc ſufferre moleſtũ eſt.

Memento] Remember thou,
Vitare] *cauere,* to auoyd and eſchewe,
Inuidiam] *odium (ſub. hominũ)* the hatred of men.
Nimio cultu] *nimio ornatu, pompa, & apparatu:* with to much pompe, & keeping to great eſtate.
Quæ] *inuidia ſcz.* The whiche enuie,
Si non lædit] *ſub. te] id eſt tametſi non nocet tibi,* although it hurt not thee at all:
Tamen] neuertheleſſe,
Moleſtum eſt] *eſt res moleſta,* it is a greeuous thing
Sufferre] *ſuſtinere*] to ſuffer and abide,

Hanc] *pro (eam) scz. inuidiam.* ỳ hatred or enuie.

¶ *Iniquè damnatus ne abijcias animum.* If thou be wrõgfully cõdẽned, yet be thou not discouraged

Esto animo forti, cum sis damnatus inique.
Nemo diu gaudet, qui iudice vincit iniquo.

do. Esto animo forti] *tu fac vt habeas bonum animũ.* See that thou be of good comforte,

Cum sis damnatus] *quamuis tu sis condemnatus,* albeit thou be condemned

Iniquè] *iniustè* wrongfully, that is to saie, without iust cause.

Nemo] *nullus enim.* For no man

Gaudet] *gaudere solet,* ioyeth, or reioyseth

Diu] *longo tempore,* long tyme,

Qui vincit] *causam obtinet,* which getteth his purpose

Iudice iniquo] *per iudicẽ iniquum,* though a false and ill Iudge, *id est, qui iniustè dãnauit,* which condemneth falsly, and wrongfully.

¶ *Præterita conuitia nõ sunt verbis refricãda.* Old iniuries past, are not to be renewed with words.

Litis præteritæ noli maledicta referre.
Post inimicitias iram meminisse, malorum est.

Thei be ill people, ỳ wil renew an old mischief.

Noli inferre] *verbis repetere.* Doe not repeate in rdo. wordes

Maledicta] *conuitia,* slaunderous iniuries

Litis

Litis præteritæ] *rixæ anteactæ*, of braulings passed.

Est [*sub. enim*] malorum (*sub. hominum*) *id est, malos homines pertinent*. For it is the propertie of ill folke

Meminisse] *recordari*, to bring to memorie

Iram] *litem*, strife and discorde,

Post inimicitias] *postquam finitæ sunt inimicitiæ*, after that malice and brawlynges bee ended, *id est, post reditum in gratiam*, when they bee made freends, that is to saie, when they be reconciled.

¶ *Te ipsum neque lauda, neque vitupera*. Neither praise nor dispraise thy self.

Nec te collaudes, nec te culpaueris ipse.
Hoc faciunt stulti: id, quos gloria vexat inanis.

Laudare se vani: vituperare, stulti est. It is the propertie of a glorious man to praise hymself: and it is the propertie of a foole to dispraise hymself.

Ipse] *tuipse*. Thou thy self

Ne collaudes te] *nec te laudes*, maiest not praise thy self

Nec culpaueris te] *ne te eitam vituperes*, neither maiest thou dispraise thy self.

[*Sub. nam*] stulti (*sub. homines*) For foolishe men

Faciunt hoc] doe this, *id est, seipsos culpare solent*, that is, doe commonly blame themselues.

[*Sub. at illi*] quos inanis gloria vexat] *qui vexantur inanis gloria*: But they whiche are vexed

with vaingloxie, *id eſt, vani, & glorioſi homines*, that is, gloxious and vaine men,

[*Sub. faciunt*] id (*pro illud*) doe that thing, *hoc eſt, ſeipſos collaudant*, do cõmonly praiſe thẽſelues.

¶ *Quæſitis vtere parcè*. Vſe thy goodes whiche thou haſt gotten, ſoberly, moderatly.

Vtere quæſitis modicè, cùm ſumptus abundat.
Labitur exiguo, quod partum eſt tempore longo.

Quæ lõgo tempore parta ſunt, magno ſumptu citò dilabuntur. In great expẽſes, goods which haue been in long tyme gotten, are quickely conſumed.

lo. Vtere modicè] *id eſt parcè*. Vſe thou moderatly, *id eſt ſine luxu*. without prodigall exceſſe

Quæſitis] *rebus partis*, goodes gotten,

Cùm [*ſub. enim*] ſumptus abundat] *excedit, & nimius eſt*, for expenſes doe exceede, that is to ſaie, when you diſpende more then you ought.

[*Sub. tunc id*] labitur] *effluit, dilabitur*. Then that conſumes awaie

[*Sub. in*] tempore exiguo, in little tyme,

Quod partum eſt] *acquiſitum, comparatũ*, which was gotten

[*Sub. in*] longo [*ſub. tempore.*] in long tyme, that is to ſaie, Is ſone ſpent, whiche was in long tyme gotten.

¶ *Interdum expedit ſimulare ſtultitiã*. It is good ſometyme to faine & counterfaite fooliſhneſſe.

Inſipiens

Insipiens esto, cùm tempus póstulat, aut res:
Stultitiam simuláre loco prudentia summa est.

Esto insipiens] *quasi insipiens, & stulto similis.* Be thou like a foole
Cùm] *quando*, when
Tempus] *opportunitas, vel occasio*, tyme, that is to saie, oppoꝛtunitie and occasion,
Aut res] oꝛ good cause oꝛ matter, oꝛ any thyng
Postula:] *exigit (sub. illud)* requireth it.
[*Sub. nam illud*] est summa prudentia] *maxima astutia.* Foꝛ that is the geeatest subtiltie
Simulare stultitiam] to counterfaite fooliſhneſſe
[*Sub. in*] loco] *cùm est opportunum*, when oppoꝛtunitie seꝛueth.
¶ *Neque prodigus, neque auarus fueris*. Bee thou not pꝛodigall noꝛ couetous.

Luxúriam fugito: simul & vitáre meménto.
Crimen auaritiæ, nam sunt contraria famæ.

Hoc est. Utrunque enim id vitium malè audit ab omnibus. Foꝛ bothe these vices are repꝛoued among all men.
Fugito [*sub. tu*] caue. Eſchewe and auoyde
Luxuriam] *profusionem*, pꝛodigalitie,
Nam [*sub. ambo*] foꝛ bothe of them
Sunt contraria] *valdè nocent*, hurt very muche
Famæ] *boni nomini*] good name and good repoꝛt, *hoc est plurimum famæ detrahunt*, thei diminiſhe good renoume very muche.

¶ *Homini loquaci parum credendum.* A great talker is not to be muche credited.

Noli tu quædam referenti crédere ſemper.
Exigua ijs tribuenda fides, qui multa loquúntur.

Noli [*ſub.tu*] credere ſemper] Beleue not alway
Homini ſemper referenti quædam] *ei qui ſemper aliquid noui rumoris affert*, hym that bryngeth alwaies ſome newe tidynges, that is to ſaie, a teller of newes, a babler.
Fides [*enim ſub.* exigua] *id eſt parua*,
Eſt tribuenda] *habenda eſt*] *id eſt, parum enim credendum eſt.* We ought to giue little credite
Ijs [*ſub. hominibus*] to thoſe men,
Qui loquuntur multa, whiche ſpeake many wordes, that is to ſaie, whiche ſpeake muche, *id eſt, loquacibus, & garrulis*, to bablers.

ADMONITIO.

Noli tu quædam] *quædam pro aliqua. Sic enim proprietas exigit.*

¶ *Non vini, ſed tua ipſius culpa eſt, ſi quid, potu peccaueris.* It is not the faulte of Wine, but thine owne fault, if thou do any thyng fooliſhly after that thou haſt dronke to muche.

Quod potu peccas, ignóſcere tu tibi noli:
Nam nullum crimen vini eſt, ſed culpa bibéntis.

Noli [*ſub.tu*] ignoſcere tibi (*tibi ipſi noli parcere*) *ſed te ipſum accuſa, nō autem vinum.* Pardone not

not thy ſelf, but accuſe thy ſelf, & not the wine, [*ſub. in eo*, in that

Quòd peccas] that thou doeſt offend

Potu] *potatione*, with too muche drinke: *Hoc eſt, cùm ex potatione aliquid peccaueris, noli in vinum culpã transferre, ſed teipſum accuſa.* Whē with too muche drinkyng thou haſte doen any folly, excuſe not thy ſelf through the Wine, but accuſe and blame thy ſelf.

Nam nullum crimen vini eſt] *Nulla enim eſt in vino culpa.* For there is no fault in the Wine:

Sed] *ſub. illud eſt.*

Culpa bibentis] *potoris*, but the faulte is in the drinker.

¶ *Amico taciturno conſilium crede.* Commit thy ſecrete counſell to thy truſtie freende.

Conſilium arcánum tácito commítte ſodáli.
Córporis auxilium médico commítte fideli.

Medico, niſi fideli, ne te commiſeris. Commit not thy ſelf into the handes of a Phiſition, except he be good.

Committe [*ſub. tu*] *fac vt committas, fac vt credas.* See that thou commit Ord

Conſilium arcanum] *ſecretum conſilium tuum*, thy ſecrete

Sodali] *id eſt, familiari tuo*, to thy familiar freend,

Tacito] *taciturno*, which is diſcret to keepe cloſe that, that is ſpoken to hym.

[*Sub.&*] committe auxilium corporis] *fac item vt committas remedium corporis tui*, and commit the safe remedie of the bodie.

Medico]to a Phisition,

Fedeli]*notæ & probatæ fidei*, which is trustie, that is to saie, whom thou maiest trust without daunger.

¶ *Ne te offendat malorum successus*. Let not the prosperitie of wicked men grieue thee.

Noli successus indignos ferre moleste.
Indulget fortuna malis, vt lædere possit.

Hoc est, malis fortuna blanditur, vt postea noceat. Fortune flatteth the wicked, to delude or hurte them afterwarde.

ido. Noli [*sub.tu*] ferre molestè]*ne ægrè feras.*

Successus] *bonam fortunam.*

Indignos] *quæ contingit malis hominibus, quamuis ea sint indigni.* Be not displeased at þ good fortune of ill mẽ, although thei deserue it not:

[*Sub.nam*] fortuna indulget] *id est, fauet*, for Fortune fauoureth

Malis] *sub.(hominibus)* wicked men,

Vt] *sub.(ea)* that she

Possit lædere] *sub.(illos) id est, illos nocere*, maie be able to hurte them.

ADMONITIO.

Antiqua lectio fuerat. Successus indignos noli tu ferre molestè. Sed versus erat durinsculus.

¶ *Futuros*

¶ *Futuros casus, vt leuius feras, prouide.* Foresee the chaunces that maie happen to thee, that thou maiest abide them the easier.

Prospice qui veniunt, hos casus esse ferendos:
Nam leuius lædit, quicquid præuidimus antè.

Vnde illud. Iacula præuisa minus lædũt. The dartes that we see, doe not hurt vs so muche as those that come vnawares.

Ordo.

Propice] *prouide.* Foresee thou,
Hos casus qui veniunt] *pro (cueniunt) id est, euenire solent: sub (nobis) hoc est, eucntus ipsos.*
Esse ferendos] *sub. (æquo animo)* that wee must beare pacientlye the chaunces, whiche happen vnto vs commonly: that is to saie, the chaunces and aduentures of the worlde.
Nam] *etenim,* For,
Quicquid præuidimus antè] *omne quod antè prouidimus, quàm scilicet eueniat,* all that we haue forseene, before it happen to vs,
[*Sub. id*] lædit [*sub. nos*] leuius] *minus nobis nocet,* doeth vs lesse displeasure, or greeueth vs lesse.

ADMONITIO.

Præuidimus antè] *Aduerbium* (antè) *vacat: quia idem significat:* (præuidimus) *quod antè vidimus.*

Satis igitur erat dixisse, præuidimus.

¶ *Aduersis in rebus animus spe sustentandus.* In aduersitie wee ought to strengthen the harte

with hope: that is to saie, wee ought alwaie to hope well, and to be of good comforte.

Rebus in aduersis animum submittere noli.
Spē retine: spes vna hominē nec morte relinquit.

Hoc est, Semper spes vitam comitatur. Hope alwaies keepes companie with life, that is to saie, a man liues alwaies in hope.

Vnde Ouidius, Viuere spe vidi, qui moriturus erat. I sawe one readie to dye, liue by hope.

Ordo. Noli submittere] *ne deprimas*, Discourage not
Animum] *sub.* (*tuum*) thy mynde, that is to saie, be not out of comforte,
In rebus aduersis] *in aduersa fortuna*, in aduersitie
[*Sub.sed*] retine] *conserua.*
Spem] But keepe hope: that is to saie, see that thou haue alwaie good courage.
[*Sub.nam*] spes vna] *sola spes.*
Nec [*sub.in*] morte relinquit hominem] *id est, ne in morte quidem hominem deserit.* For onely hope forsakes not a man, but onely at death: that is to say, she holdeth surely, as lōg as life.

¶ *Occasiōnem rei commodæ neprætermittas.* Let not opportunitie or occasion slippe from thee.

Rem tibi quam nosces aptam, dimittere nóli.
Fronte capillata est, post occasio calua.

Ordo. Noli [*sub.tu*] dimittere] *id est, ne dimittas, ne sinas elabi.* Suffer thou not to escape or slippe away,

[*Sub.*

[*Sub.eam*]rem quam noſces]*id eſt,cognoſces.*

[*Sub.eſſe*]aptam tibi]that thing,which thou ſhalt knowe to be profitable to thee.

[*Sub.nam*]occaſio eſt fronte capillata]*id eſt,fingitur antè habere multos capillos:* For occaſion or oppoꝛtunitie(as mẽ faine) hath much heire before:

Sed[*ſub. ea eſt*[calua poſt]*à tergo eſt ſine capillis* but behinde ſhe is balde,that is to ſay,without heire.

ADMONITIO.

Fronte capillata eſt, &c. *Id nobis ſignificat, arripiendam eſſe opportunitatem,cùm primùm contigerit.Nam poſtquam elapſa fuerit,vix deprehendi,aut recuperari poteſt.*

Ex præteritorum recordatione, futuris prouidendum. By the remembraunce of thynges paſt, we ought to prouide foꝛ that that is to come.

Quod ſequitur, ſpecta: quódque imminet, antè videto.

Illum imitare Deum,qui partẽ ſpectat vtranque.

Specta]*ſub.tu*]*conſidera*,Conſider thou Ord.

[*Sub.id*]quod ſequitur]*præterijt*, that þ is paſt,

Que]*pro*(&)and

Videto]*antè prouide.*

[*Sub.id*]quod imminet]*inſtat,hoc eſt,id quod futurum eſt*,prouide thou foꝛ þ that is to come.

[*Sub.atque tu*]imitare illum deum, qui ſpectat]

id

id est videt, vtranque partem] *id est, partẽ anteriorem & posteriorem. Hoc est, fac exemplo Iani dei, qui antè, & post videt.* And also doe as the God Janus which seeth before & behinde.

ADMONITIO.

Janus apud Romanos erat Idolum, duas habens facies, quasi vtrinq; videret: hoc est, tam à tergo, quàm à fronte,

¶ *Non voluptati seruiendum, sed temperantia valetudini consulendum.* We must not be subiect or obedient to our owne pleasure, but must abstaine to preserue health.

Fortior vt valeas, interdum parcior esto.
Pauca voluptati debentur: plura saluti.

Ordo. Esto [*sub. tu*] Be thou
Interdum] *quandoque*, sometymes
Parcior] *temperantior, quàm scz. solitus sis*, more moderate then thou art accustomed (*sub. in fouendo corpore*) in cherishyng thy bodie,
Vt valeas fortior] *vt sis robustiori valetudine*, that thou maiest be of stronger health.
Pauca] Fewe thynges
Debentur voluptati are due to pleasure,
[*Sub. sed*] plura debentur saluti, but many more thynges are due to health.
Hoc est, voluptati quidem nonnihil tribuendum est, sed imprimis curanda est valetudo, sine qua nulla est voluptas. That is, somethyng is due

to pleasure, but aboue all thynges wee ought to take heede vnto our health without ỹ which there is no pleasure.

¶ *Cede multitudini. Hoc est, multorum sententiæ ne solus contradicas.* Speake not thou alone against the opinion of many men.

Iudicium populi nunquam contempseris vnus:
Ne nulli placeas, dum vis contemnere multos.

[*Sub. tu*] nunquam contempseris [*ne vnquam cõtemnas.* Thou maiest not despise Ordo.

Vnus] *solus in tua sententia*, beyng alone in thyne opinion.

Indicium populi] *multitudinis sententiam*, the opinion of a multitude,

Ne nulli placeas] *ne non placeas vlli, id est, ne probêris à nemine:* least thou bee alowed of no bodie. That is to saie, least no bodie alowe thine opinion.

Dum [*sub. tu* [*vis contemnere multos*] *spernere multorum iudicium*, whilest thou will despise the counsell and aduise of many men.

¶ *Ante omnia valetudinem cura.* Aboue all thinges haue regarde vnto thy health.

Sit tibi præcipuè, quod primum est, cura salutis:
Tempora ne culpes, cùm sis tibi causa doloris.

Cura salutis sit præcipuè tibi] *habe in primis curam bonæ valetudinis*, Haue cheefe regarde of thy

thy health.

Quod primum eſt] *quæ res eſt præcipua*, whiche is the chiefeſt of all thynges.

Ne culpes tempora] *ne culpam reijcias in temporis conditionem*, Excuſe not thy ſelf vpon the diſpoſition of tyme: *ſub.* (*ſi fortè tua intemperantia in morbum incideris*) if perchaūce thou fall into any ſickneſſe, by thyne owne intemperaunce and euill gouernment.

Cùm ſis tibi cauſa doloris] *cùm tu ipſe, non tempus, ſis cauſa morbi tui*: Seeyng that thou thy ſelf art ỹ cauſe of thy ſickneſſe, & not the time.

¶ *Ne obſerues ſomnia, vt illis credas*. Haue no greate credite or beleefe in dreames.

Somnia ne cures, nam mens humana quod optat
Dum vigilat ſperans, per ſomnum cernit idipſum.

Ordo. [*Sub. tu*] ne cures ſomnia] Care thou not for dreames, *Hoc eſt, ne credas illis*, beleue thē not,

Nam humana mens] *nanq; mens hominis*, for the mynde of man,

Cernit] *videt*, ſeeth

Per ſomnum] *inter dormiendum*, in ſleepyng,

Idipſum] *illud ipſum*, the ſame thyng,

Quod [*ſub. illa*] optat] *cupit*, whiche it deſireth: that is to ſaie, whiche it coueteth,

Sperans] hopyng

Dum ipſa vigilat] while it waketh.

ADMONITIO.

Somni

Somnia ne cures.] *Notandum, esse quandam somnij speciem, quæ visum dicitur: cui, cùm à Deo sit, credendum est: qualia multa in Biblijs leguntur.*

Finis secundi libri Catonis.

DISTICHORVM DE MORIBVS LIBER III.

EPITOME.

¶ *Citra doctrinam, vita est mortis simulacrum.*

Without learning the life of mã is like death. Legenda sunt igitur hæc præcepta, vt ex illis rectè viuere discamus. Therefore we ought to reade the lessons of this Booke: that by them we maie learne to liue well.

HOC quicunque cupis carmen cognoscere, lector,
Hæc præcepta feres, quæ sunt gratissima vitæ,
Instrue prçceptis animum, nec discere cesses:
Nam sine doctrina, vita est quasi mortis imago.
Commoda multa feres: sin autem spreueris illud,
Non me scriptorem, sed te neglexeris ipse.

ORDO, ET DECLA. CAR.

[*Sub.tu*] lector, Thou Reader,
Quicunq; cupis] *id est vis*, whosoeuer is willyng
Cognocere]

Cognocere] *scire & intelligere*, to know and vnderstande,

Hoc carmen] *Hunc libellum, versibus scriptum.* this little Booke witten in Uerse,

[*Sub.tu*] *feres*] *sub.ex eo*, thou shalt beare awaie

Hæc præcepta] these precepts,

Quæ] *præcepta scilicet*, the whiche

Sunt grauissima] *vtilissima*, are very profitable

Vitæ [*sub. hominis*] *id est, ad bene viuendum*, to good liuyng.

Instrue [*sub.tu*] *da operam vt instruas & adornes.* See thou instruct, garnishe and adorne

Animum [*sub.tuum*] thy mynde, thy soule

Præceptis [*sub. recte viuendi*] with lessons and precepts of good liuyng.

Nec cesses discere. And cease not to learne, *quasi dicat. Nunquam te capiat satietas proficiẽdi in doctrina & bonis moribus.* Be thou neuer wearie of profityng in learning & good maners.

Nam vita [*sub.hominis*. For the life of man,

Sine doctrina] *sine vlla eruditione*, that is to saie, a man liuyng without learnyng & erudition.

Est quasi imago] *tanquam simulachrum*. Is as the Image

Mortis] of death. *Hoc est similis est homini mortuo.* Is like a dead man.

[*Sub.tu*] feres] *refires*, Thou shalt beare awaie

Multa commoda] *multas vtilitates, multa bona, multos fructus.* muche profite, goods and fruite

[*sub.*

[*ſub. ex lectione huius carminis*, by the reading of this little worke written in Verſe.

Sin autem ſpreueris] *ſed ſi contempſeris*,

Illud] *ſub. carmen meum*. But if thou neglect it,

[*Sub. tu*] non neglexeris me ſcriptorem, ſed ipſe (*ſub. neglexeris*)

Te] *hoc eſt, non me qui ſum author, ſed teipſum potius contẽnes*. Thou ſhalt not deſpiſe me which am the Author of the Booke: but thou ſhalt deſpiſe thy ſelf, *quaſi dicat, non meum, ſed tuum fuerit incommodum*. As he ſhould ſaie, the loſſe is not myne, but thyne.

¶ *Maledicos rectè agendo contemne*. Deſpiſe ſlaunderers with doyng well.

Cùm rectè viues, ne cures verba malorum.
Arbitrij noſtri non eſt, quid quiſque loquátur.

Quid quiſque dicat, non eſt in nobis ſitum. It lieth not in vs what euery bodie ſaieth. *Hoc eſt, nõ poſſumus hominum linguas cohibere*. We can not rule the tongues of all the worlde.

Cùm viues rectè] When thou liueſt well

Ne cures verba] *contemne ſermones*, deſpiſe ỹ wordes, care not for the talke.

Malorum [*ſub. hominum*] of wicked men, *id eſt, obtrectatorum*, of ſlaunderers.

Non [*ſub. enim*] eſt arbitrij noſtri] *Hoc eſt, id non eſt in noſtro arbitrio ſitum*, for it lieth not in vs,

Quid quiſque loquatur] *quale ſit illud quod vnuſ-*

quisq; dicat, what euery mã will talke & bable.

Satis ergo est vt curemus rectè agere. It is therefore sufficient for vs to doe well.

¶ *Amici crimen, quoad licebit dissimula*. Hide thy freendes fault as muche as thou canst.

Prodúctus testis (saluo tamen antè pudóre.)
Quantumcúnque potes, celáto crimine amici.

[*Sub. tu*] productus testis] *si tu productus eris ad testandum in iudicio*. If thou be brought forthe to witnesse in Iudgement,

Celato] *dissimula*, hide and keepe close
Crimen amici] *sub. tui*, the fault of thy freende
Quantúmcunque [*sub. tu*] potes] *pro poteris, id est, quo ad licebit tibi*, as muche as thou maiest.
Ante tamen saluo pudore] *honore (sub. tuo) id est, sic tamen vt honor tuus saluus maneat*, In suche sorte, that neuertheleſſe thyne honour maie be safe and whole. *Hoc est, dummodo id fieri possit absque honoris tui iactura*.

¶ *Semper suspecta est blandiloquentia*. Flattery is alwaies to be mistrusted.

Sermónes blandos, blæsósque cauere memento.
Simplicitas veri sana est: fraus ficta loquendi.

Memento] *fac memineris*. Take heede
Cauere] *vitare*, to flee and eschewe
Sermones, speeches
Blandos, blæsósque] *hominum blandorũ, & eorum*

qui

qui fingunt se blæsos esse in loquendo, of men that flatter and counterfait a kynd of stammeryng.

[*Sub. nam*] Simplicitas veri] *veritas simplex, & sine fuco.* For plaine truth, that is to say, without fraude

Est sana] *syncera, & sine vllo vitio linguæ prolata:* is sounde, that is to saie, is plaine without stammeryng.

Fraus] *sub. vero* loquendi] *id est, fraudulenta oratio.* But deceitfull speeche

[*Sub. est*] ficta] *ad decipiendum composita est*, is made and framed to deceiue.

ADMONITIO.

Blandos, blæsósque] *Blæsus homo dicitur, qui ex vitio linguæ balbutit: quales sunt pueri, qui verba imperfectè proferre solent.* A stammerer.

¶ *Ignaua & otiosa vita est fugienda.* We must eschewe idleneſſe and slothfull life.

Segnitiem fugito, quæ vitæ ignáuia fertur:
Nã cùm ánimus languet, cõsumit inértia corpus.

Hoc est, ex animi torpôre corpus ipsum corrumpitur. Through the languishing of the spirites, the bodie is corrupted.

Fugito] *Fac fugias.* See thou eschewe

Segnitiem, slouthfulneſſe, sluggishneſſe,

Quæ] *segnities scilicet*, the whiche

Fertur] *dicitur*, is called

Ignauia vitæ] *vita ignaua & odiosa*, a life bothe

Ordo.

slouthfull and vnprofitable.

Nam cùm] *id est, quando.* For when

Animus] *sub. noster*]our spirite

Languet] *languidus est ac otiosus,* is idle and languishyng,

[*Sub. tunc*]inertia]*otium,* then slouthfulnesse

Consumit]*corrumpit,* spoyleth, or consumeth

Corpus] *sub.* (nostrum) our bodie.

¶ *Animus fatigàtus, honestè reficiendum est: vt labori sufficiat.* When the spirite is wearie, it must be refreshed with honest recreation, to make it strong, to endure labour.

Interpone tuis interdum gaudia curis:
Vt possis animo quemuis sufferre laborem.

Ouid. Quod caret alterna requie, durabile non est.
That that lacketh rest, can not long endure.

Ordo. Interpone] *intermisce,* Mingle thou

Interdum] *quandoque,* sometyme,

Tuis curis] *tuis laboribus,* with thy labours,

Gaudia] *honestas remissiones,* honest recreations,

Vt[*sub. tu*] possis ferre animo] *sub.* (*tuo*) *id est, vt animus tuus possit sustinere,* that thy mynd may be able to endure

Quemuis labore] any kinde of labour what euer it be, as though he saied, be it neuer so greate.

¶ *Malo animo neminem reprehende.* Reproue no man maliciously.

Alterius dictum aut factum ne carpseris vnquam:

Exemplo

Exemplo ſimili ne te derideat alter.

[*Sub. tu*] ne carpſeris] *caue reprehendas*, Take heede thou reprehende not: *ſub. (malo animo)* maliciouſly Ord

Vnquam]*vllo tempore*, at any tyme,

Dictum aut factum alterius] *id eſt, alienum*, ỹ ſaying or doyng of an other man:

Ne alter]*ne alius*, leaſt that an other man

Derideat te]maie mocke thee,

Exemplo ſimili]*ad imitationem tui*, by thine exãple, that is to ſaie, in doyng that to thee, that thou haſt doen to an other. *Fortaſſis enim aliquando in idipſum incides, quod in alio reprehẽderis.* For perchaunce ſometyme thou wilt fall into the ſame thyng, that thou reproueſt in an other man.

Quæ tibi ſors dederit, tabulis ſuprema notato.
Augendo ſerua: ne ſis, quem fama loquatur.

Hoc dicit, Si quid alicunde tibi aut legato, aut teſtamento obtigerit, id ſeruato diligenter: ſed ita ſeruato, vt etiam augeas. If any thing, or any parte of goodes, come to thee from an other man, by gift or legacie, keepe it ſafely, & keepe it ſo, that thou maieſt encreaſe it.

Nam ſi profuderis, fies vulgi fabula, & male audies ob omnibus. For if thou ſpende it waſtfully, all men will reporte ill of thee.

Serua]*ſub. tu*] augendo] *fac vt conſerues & augeas,* Ord

geas, Looke thou keepe and encrease it,

[*Sub. id*] quod ſuprema ſors dederit tibi (vt pote) notato [*ſub. in*] tabulis] *id eſt, relato ab aliquo in tabulas teſtamenti*, that whiche thou chaunceſt to haue by the laſt Will and Teſtament of any man, *hoc eſt, quicquid ex aliqua hæreditate tibi obuenerit*. All that, that commeth to thee by any ſucceſſion.

Serua inquam illud.] Keepe it

Ne [*ſub. tu*] ſis (*ſub. is*)

Quem fama [*ſub. vulgi*] loquatur] *id eſt, de quo loquatur vulgus*, leaſt thou be one of whom the whole worlde will ſpeake, leaſt thou be ill ſpoken of. *Hoc eſt, ne malè audias à populo tanquam prodigus*, that is to ſaie, leaſt thou bee counted a ſpendall, and an euill huſband.

ADMONITIO.

Sors ſuprema] *Hic ſortem ſupremam dixit, pro ea fortuna, quæ à ſuprema voluntate alicuius profecta ſit. Suprema autẽ hominis voluntas, eſt ipſius teſtamentum. Tabulæ ſunt teſtamenti inſtrumentum: quia ſcilicet antiqui ferè in tabulis ſcribebant.*

Notatus in tabulis teſtamenti, vel relatus in tabulas. He that is put, he that is witten, he that is enregiſtred in any Teſtament.

Cùm tibi diuitiæ ſuperant in fine ſenectæ,
Munificus facito viuas, non parcus amicis.

Cùm

Cùm diuitiæ] *id est, opes.* When riches
Superant] *pro superabunt, id est, abundabunt,* shall abounde.
Tibi] to thee, *hoc est, si diuitijs afflues.* If thou shalt encrease aboundauntly in riches,
In fine senectæ] *id est, senectutis (sub. tuæ)* in the ende of thyne olde age. *Hoc est, in extrema senectute.* In the latter end of thyne age or eares
Facito] *sub. tu vt]* viuas, see that thou liue
Munificus] *liberalis,* francke and liberall
Amicis] *sub. (tuis) id est, in amicos tuos,* towarde thy frendes,
Non [*sub. autem*] parcus] and not a niggarde.
¶ *Nullius bene suadenti sententia aspernanda,* We must not despise the opinion of any man that giueth good counsell.

Vtile consilium dóminus ne despice serui,
Nullius sensum, si prodest, tempseris vnquam.

[*Sub. tu*] dominus] *qui es dominus.* Thou that art a Maister
Ne despice] *ne asperneris,* maiest not despise
Consilium, the counsell
Vtile] *bonum,* profitable and good
Serui] *sub. tui]* of thy seruaunt.
Nullius] *pro (ne cuiusvllius.)*
[*Sub. tu ne*] tempseris] *pro contempseris, id est, ne contemnas.* Despise thou not
Vnquam] *vllo tempore,* at any tyme

Senſum] *ſententiam*, the opinion
Vllius] *alicuius (ſub. hominis)* of any man
Si prodeſt] *ſub. ea] id eſt, dummodo ſit vtilis*, if it be good and profitable, *vnde illud ſapienter dictum.* Non te moueat dicentis authoritas: ne quis dicat, ſed quid dicatur attende.
In eandem ſententiam, and the ſame meanyng hath this ſaiyng. *Sæpe etiam eſt olitor verba opportuna locutus.* There is no man ſo meane, but ſometyme he ſpeaketh wiſely. Hic olitor, olitoris. A Gardiner.
¶ *Diminuta fortuna, contentus eſto præſentibus.* If thy goodes bee diminiſhed, bee contented with that, that thou haſt.

Rebus, & in cenſu ſi non eſt, quod fuit antè:
Fac viuas contentus eo, quod tempora præbent.

Ordo. Si [*ſub. forte.*] If perchaunce
[*Sub. in*] rebus (*ſub. tuis*) in thy goodes,
Et in cenſu] *ſub. tuo*] *in tuis facultatibus*, in thy ſubſtaunce,
[*Sub. id*] non eſt, quod fuit antè] *tantum quantum olim fuit (ſub. in illis)* there is not ſo muche as there hath beene before. *Hoc eſt, ſi diminuta eſt fortuna tua.* If thy fortune be diminiſhed.
Fac [*ſub. tamen vt*] viuas. Neuertheleſſe ſee that thou liue
Contentus eo, content with that thyng
Quod tempora præbent] *ſub. tibi*] *id eſt, eo quod habes*

habes pro tẽpore, whiche thou for tyme present. *Hoc eſt, contentus eſto præſentibus.* Quiet thy ſelf with that thou haſt now, *quaſi dicat, quod aderit boni conſule*, take in good part that, that thou haſt preſently.

Ordo eſt, Si *id* non eſt *in* rebus *tuis*, & in cenſu *tuo*, quod antè fuit *in eo: Tamen tu* fac, vt viuas, &c.

¶ *Dotis cauſa vxorem ne duxeris.* Marrie not a wife for her greate dowrie ſake.

Vxórem fuge, ne ducas ſub nomine dotis:
Nec retinere velis, ſi cœperit eſſe moléſta.

Imò ad mortem vſque retinenda eſt ea, quàm ſemel duxeris, etiam ſi fuerit moleſtiſſima.

Nam chriſtiana lege non licet vxorem relinquere, niſi propter eius adulterium.

Fuge [*ſub. tu*] *caue.* Beware thou, Ordo
Ne ducas vxorem, that thou marrie not a wife
Sub nomine dotis] *id eſt, cauſa,* for the cauſe of a dowrie, for her dowrie ſake.
Nec [*ſub. tu*] velis] *& noli.* And will not thou
Retinere] *ſeruare* [*ſub. vxorem quantũlibet dotatam*, keepe a Wife although ſhe haue a good dowrie,
Si [*ſub. illa*] cœperit] *incœperit*, if ſhe begin
Eſſe moleſta, to be troubleſome (*ſub. tibi*) to thee, that is to ſaie, if ſhe become wicked.

¶ *Ex aliorum vita ſume exemplum tibi.* Take example of life, of other men.

Multorum disce exemplo, quæ facta sequaris,
Quæ fugias, vita est nobis aliena magistra.

The life of other men, maie enstruct & teache vs to rule our selues.

Ordo. Disce exemplo] Learne by the example
Multorum] *sub.(hominum)* of many men,
Quæ facta] what deedes,
[*Sub.tu*] sequaris] *sequi debeas*, thou ought to followe,
]*Sub.&*] quæ] *sub.(facta)* And what deedes
[*Sub.tu*] fugias] *debeas fugere*, thou ought to auoyde and shunne:
[*Sub.nam*] vita aliena] *id est, aliorum*. For the life of other men
Est magistra nobis] *docet nos, quid agendum, quid fugiendum sit*, teacheth vs what we should doe, and what we should eschewe.
¶ *Vltra vires nihil aggrediendum est*. Aboue our abilitie, nothyng is to be attempted.

Quod potes, id tentes: operis ne pondere pressus.
Succumbat labor: & frustra tentata relinquas.

Ordo. [*Sub.tu*] tentes] *pro(tenta) id est, aggredere*. Take thou in hande
Id quod] *sub.tu*] potes] *sub.(efficere)* that, that thou art able to bryng to passe:
Ne labor] *ne conatus: sub.(tuus)* least thy labour
Succumbat] *vincatur*, be vanquished,
Pressus] *oppressus & grauatus*, beyng oppressed
Pondere]

Pondere] *mole, difficultate*, with huge weight
Operis] *rei tentatæ*, of thy worke taken in hande,
Hoc est, ne tu ipse grauatus onere negotij, succũbas labori, least thou bring greeued with ỹ burdẽ of thy businesse, fall doune vnder thy labour,
[*Sub. ne*] relinquas] *cogaris relinquere*, & that thou be constrained to leaue of
Tentata] *res tentatas*, the enterpyses,
Frustra] *sine vlla effectu*, without any effect.

Quod nosti haud rectè factum, nolito silere.
Ne videare malos imitari velle tacendo.

Nolito silère] *tacere*, Keepe not secrete
[*Sub. id*] quod] *sub. tu*] nosti] *pro* (*nouisti*) *Hoc est, noueris*, that that thou hast knowne
Haud rectè] *id est, malè*.
Factum] *sub.* (*esse*) to be ill doen.
Ne [*sub. tu*] videare] *vt non videaris*, That thou maiest not seeme,
Velle imitari] *insequi*, to be willyng to followe
Malos] *sub.* (*homines*) ill men,
Tacendo] *dissimulando*, with keepyng in silence *sub.* (*malefacta eorum*) their ill doynges.

ADMONITIO.

Antiqua lectio fuit, Quod nosti factum non rectè noli silere. *Vbi stat versus more veterum. Sed id pueri non dum capiunt.*

¶ *In summo iure, expedit iudicis fauorẽ implorare.*
In the rigour of lawe, wee must beseeche the fauour

fauour of the Iudge.

Iudicis auxilium ſub iniqua lege rogato.
Ipſæ etiam leges cupiunt, vt iure regantur.

Rogato] *ſub.tu*] *petito*] Aſke thou
Auxilium] *fauorem*, the fauour,
Iudicis] of the Iudge.
Sub lege iniqua] *quando lex erit nimium ſeuera*,
When the lawe ſhall be to rigorous,
Etiam ipſæ leges] *id eſt*, *quamuis leges ſint optimæ*,
the lawes them ſelues, although thei bee very good,
[*Sub.tamen*] cupiunt, vt regantur] *volunt regi*.
Iure] *æquitate*, yet neuertheleſſe, would bee mitigated by equitie, and reaſon.

¶ *Incommodum ex tua culpa profectum, æquo animo ferendum*] *ſub.(tibi eſt) id eſt, tu debes ferre*.
Thou ought to abide, and endure a diſcommoditie that commeth by thyne owne fault.

Quod merito pateris, patienter ferre memento:
Cúmque reus tibi ſis, ipſum te iudice damna.

In eandem ſententiam, Ouidius.
Leniter, ex meritò quicquid patiâre, ferendum eſt.

Ordo. Memento] *ſub.tu*] Remember thou,
Ferre patienter] *id eſt*, *æquo animo*, to take in good parte,
[*Sub.id*] quod [*ſub.tu*] pateris] *id eſt*, *ſuſtines*, that whiche thou ſuffereſt,

Merito]

Merito] *ſub. (tuo) id eſt, tua culpa,* by thyne owne fault.

Cúmque [*ſub. tu*] ſis reus tibi] *& quoniam accuſaris à tua ipſius conſcientia.* And ſeeyng thou art accuſed by thyne owne conſcience, whiche telles thee that it is by thyne owne ſelf,

Damna] *ſub. tu* ipſum] *id eſt, condemna teipſum,* condemne thy ſelf,

Te iudice] *tuo ipſius iudicio,* by thine owne iudgement.

Multa legas facito: perlectis, perlege multa:
Nam miranda canunt, ſed non credenda poetæ.

Hoc dicit, Cùm multa legeris, non tamen quieſcere debebis, quin ſemper aliquid legas. When thou haſt read muche, yet thou ought not to ceaſe of to reade alwaie ſomethyng. *Et licet poetis non vbique fides adhibenda ſit, tamen eorum lectio plurimum delectat, propterea quòd illi res ſcripſerunt admirabiles.* And although Poets are not alwaie to be beleeued: yet neuertheleſſe, ỹ readyng of them bryngeth great pleaſure, becauſe they haue written marueilous thynges.

Facito [*ſub. tu vt*] legas multa] See that thou read many thynges: Orde

[*Sub. &*] perlectis] *ſub. multis,*] *& cùm multa prelegeris,* and when thou haſt read many thinges.

Perlege [*ſub. item multa*] See that thou reade many thynges, that is to ſaie, reade daily more and

and more.

Nam poëtæ. For the Poetes

Canunt] *carmine describunt*, declare in verse

Miranda] *res mirandas, ideóque delectabiles, & iucundas*, meruelous thynges. And therfore pleasaunt and delectable.

Sed non credenda [*sub. omnia*] *id est, non credendas omnes*. But not all thynges to be beleeued. *Quasi dicat*: Ex poetarum lectione delectatio magis quàm veritas petenda est.

¶ *Pauca in conuiuio loquere*. Speake litle at the table.

Inter conuiuas fac sis sermóne modestus.
Ne dicáre loquax, dum vis vrbánus haberi.

rdo. Fac] *sub. tu*] da operam. Giue diligence

[*Sub. vt*] sis modestus] that thou be moderate

[*Sub in*] sermone, in talke

Inter conuiuas] *inter eos cum quibus epularis*, among them with whom thou doest banquett, that is to saie, at eatyng and drinkyng among companie,

Ne dicare] *vt non dicaris*, that thou be not called

Loquax] *garrulus*, a greate talker,

Dum vis haberi] *existimari*, when thou would be counted and esteemed

Vrbanus *præditus vrbanis moribus, & vita ciuilis peritus*, one courteous, ciuill, and of good behauiour.

Cóniugis

Cóniugis irátæ nolito verba timére.
Nam láchrymis ſtruit inſidias, dũ fœmina plorat.

Nolito timere]*ne timeas*, Feare thou not
Verba, the wordes
Coniugis]*vxoris (ſub. tuæ)* of thy wife
[irátæ] *ſub. tibi*, when ſhe is angrie with thee.
Nam dum fœmina plorat] *flet*. For when a woman weepeth
[*Sub. illa*] ſtruit inſidias] *molitur dolos*, ſhe doth deuiſe and inuent treaſon.
[achrymis [*ſub. ſuis*] with her teares.

[*Sic vtere tuo, vt alieno non egeas.* Uſe thine owne goode ſo, that thou haue no neede of other mens goodes.

[tere quæſitis: ſed ne videáris abuti.
Qui ſua conſumunt, cùm deeſt, aliéna ſequuntur.

Thei that waſtfully ſpende their owne goods, are conſtrained to liue with other mens when their owne are ſpent.

[tere [*ſub. tu*] quæſitis *rebus partis*. Uſe thy goodes, Ordo.
[d [*ſub. ita ijs vtere*]
[e] *vt non*
[dearis abuti] *male vti (ſub. illis)* but yet in ſuche ſorte, that thou ſeeme not to abuſe them, that is to ſaie, to ſpend them in waſte, and fooliſhly.
[*ub. nam*] qui conſumunt] *profundunt*. For they that ſpende and conſume fooliſhly

Sua]

Sua] *res ſuas*, their owne goodes,
[*Sub. illi*] ſequuntur aliena] *viuere coguntur ex aliorum bonis*, they are conſtrained to liue with other mens goodes.
Cùm] (*ſub. res*)
Deeſt] *ſub. illis. Id eſt, quando iam nihil habent*, when thei haue nothyng.

ADMONITIO.

Aliena ſequuntur, aut enim rapiunt, aut furantur aut mendicant, aut paraſitantur.

¶ *Mors non eſt formidanda.* Death is not to bee feared.

Fac tibi propónas, mortem non eſſe timéndam,
Quæ bona ſi non eſt, finis tamen illa malórum eſt.

Ordo. Fac [*ſub. vt*] proponas tibi] *ſtatuàs apud te tanquam aliquid certiſſimum.* See that thou determine with thy ſelf certainly
Mortem non eſſe timendam] *formidandam*, that death is not to be feared (*ſub. tibi*) of thee.
Quæ] *mors ſcilicet.* The whiche
Si] *tametſi*, although
Non eſt bona] is not good,
Tamen illa eſt finis] *terminus*, yet ſhe is the ende
Malorum] *ſub. omnium huius vitæ*) of all the i and miſcheefes of this life.

Vxóris linguam, ſi frugi eſt, ferre meménto.
Nánque malum eſt, nil velle pati, nec poſſe tacé

Memen

Memento [*sub. tu*] Remember thou
Ferre] *tolerare*, to endure and suffer
Linguam] *loquacitatem*, the talke
Vxoris [*sub. tuæ*] of thy wife
Si [*sub. ipsa*]
Est frugi] *suo fungens officio*, if she bee a good huswife.
Nanque [*sub. illud*] est malum] *hoc est, vitium*. For it is a vice and a fault
[*Sub. aliquem*] nil] *pro (nihil)*
Velle pati] *ferre*, for a man to be unwillyng to suffer any thyng,
Nec [*sub. cum*] posse tacere] and not to be able to keepe silence, ỳ is to say, to giue none aunswer.
¶ *Parentes ama*] Loue entirely thy Father and thy Mother.

Dilige non ægra charos pietáte parentes:
Nec matrẽ offendas, dum vis bonus esse paréntí.

Di'ige] *ama*, Loue thou
Pietate non ægra] *animi studio non coacto*, with an an affection unconstrained. *Hoc est, non grauatim, sed libenter*, not by compulsion, but with a willyng mynd and harte
Parentes] *patrem & matrem*, thy father and thy mother,
Charos] *quos debes charos habere*, whom thou ought to loue dearely. That is to saie, to loue willingly, and singulerly, and to haue them in

reuerence.

Nec offendas] *& caue offendere*, and offende not,

Matrem] *ſub. tuam*] thy mother

Dum] *ſub. tu*] vis eſſe bonus] *volens fauere*) willyng to fauour.

Parenti] *tuo patri*, thy father, that is to say, offend neither of them.

Finis tertij libri Catonis.

DISTICHORVM DE MORIBVS LIBER IIII.

EPITOME.

VT rectè viuamus, hæc præcepta memoriæ mandanda ſunt. Wee muſt print in our memorie theſe leſſons, that we maie liue well.

SE curam quicúnque cupis traducere vitam:
Nec vitiis herere animum, quę moribus obſunt:
Hæc præcepta tibi ſemper relegenda memento.
Inuenies aliquid, quo te nitare magiſtro.

ORDO, ET DECLA. CAR.

[*Sub. tu*] quicunque] Thou whoſoeuer

Cupis] *optas*, deſireſt

Traducere] *exigere*, to paſſe

Vitam]

Vitam] *sub.(tuam)* thy life,
Securam] without trouble, *id est, tranquillam & sine animi turbatione*, peaceably and without trouble of mynde,
Nec] *pro, & non.*
[*Sub.&*] *qui non cupis*] animum] *sub(tuum)*
Herere] *detineri.*
Vitijs] *peccatis*, And whiche would not haue his soule spotted with vices
Quæ] *vitia scilicet*, the whiche vices
Obsunt] *officiunt & contraria sunt*, are hurtfull, and contrarie,
Moribus] *sub.(bonis)* to good maners.
Memento hæc præcepta semper [*sub. esse*] relegenda tibi] Remember to reade these lessons,
[*Sub.tu*] inuenies] *sub. (in illis)* thou shalt finde
Aliquid] *rem aliquam*, some thyng,
Quo] *quare*, with the whiche
[*Sub.tu*] nitare] *niti poteris ad bene viuẽdum*, thou maiest aide thy self to liue well,
Te] *sub.ipso*] magistro] Thy self beeyng maister, *hoc est, citra vllius doctoris operam*, without the helpe of any teacher.
¶ *Beatus eris, si diuitias contempseris.* Thou shalt be happie, if thou neglect riches.

Despice diuitias, si vis animo esse beatus:
Quas qui suspiciunt, mendicant semper auari.

Semper auarus egit. The couetous man is alwaie

reuerence.

Nec offendas] *& caue offendere*, and offende not,

Matrem] *sub. tuam*] thy mother

Dum] *sub. tu*] vis esse bonus] *volens fauere*) willyng to fauour.

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Hæc præcepta tibi semper relegenda memento.
Inuenies aliquid, quo te nitare magistro.

ORDO, ET DECLA. CAR.

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Traducere] *exigere*, to passe

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Securam] without trouble, *id est, tranquillam & sine animi turbatione*, peaceably and without trouble of mynde,
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Nec vitiis herere animum, quę moribus obsunt:
Hæc præcepta tibi semper relegenda memento.
Inuenies aliquid, quo te nitare magistro.

ORDO, ET DECLA. CAR.

[*Sub. tu*] quicunque] Thou whosoeuer

Cupis] *optas*, desirest

Traducere] *exigere*, to passe

Vitam]

Vitam] *sub.(tuam)* thy life,
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¶ *Beatus eris, si diuitias contempseris.* Thou shalt be happie, if thou neglect riches.

Despice diuitias, si vis animo esse beatus:
Quas qui suspiciunt, mendicant semper auari.

Semper auarus egit. The couetous man is alwaie

[illegible] and poore.

Despice]*contemne*, Despise thou

Diuitias]riches,

Si [*sub. tu*] vis]*cupis*, If thou desire

Esse beatus]*fœlix*, to be happie,

Animo]*secundum animum*, as touching the soule

Quas qui suspiciunt]*nam qui admirantur & magni faciunt eas*, For thei that esteeme, and regarde them very muche,

[*Sub. illi*]mendicant] *in egestate viuunt*, thei liue in neede and pouertie,

Semper auari] alwaies beyng couetous: *quia nũquam satis habent, nunquam expleri possunt*. Because thei can neuer haue enough.

¶ *Si ad naturam vives, nũquam eris pauper*. Thou shalt neuer bee poore, if thou wilt liue accordyng to nature, *Hoc est, non secundum appetitum, sed secundum rationem, quæ est viuendi regula*: that is to saie: not accordyng to appetite and lust, and sensualitie, but accordyng to reason, whiche is the rule of life. *Nunquam eris pauper: Hoc est, iudicio tuo nunquam egebis.*

Commoda naturæ nullo tibi tempore deerunt:
Si contentus eo fueris, quod postulat vsus.

Ordo. Commoda]*commoditates*, The commodities

Naturæ]of nature, *id est, res ad viuendum necessarias*, the thynges necessarie for the life,

Nullo tempore deerunt tibi] *nunquã te deficient*, shall

shall neuer faile thee,
Si fueris]*pro, eris*, if thou shalt be
Contentus eo]content with that thyng,
Quod vius]*naturæ necessitas*, which the necessitie of nature,
Postulat]*exigit*, requireth.

Cum sis incautus, nec rem ratione gubernes:
Noli fortunam, quæ non est, dicere cæcam.

Cùm [*sub. tu*] sis incautus]*si fueris imprudens*, If thou be not circumspect Ordo.
Nec gubernas]*& non regas, non administres*, and doest not gouerne
Rem]*sub. tuam*, thy goodes,
Ratione]*prudentia*, with wisedome and discretiõ.
Noli dicere]*ne dixeris*, Call thou not
Fortunam]Fortune [*sub. (esse)* to be
Cæcam]blinde,
Quæ]*fortuna scilicet*, the whiche
Non est]*sub. (cæca)* is not blinde. *Quasi dicat. Noli culpam assignare fortunæ, sed tuæ potius imprudentiæ.*

ADMONITIO.

Dicere cæcam]*Hic est error Ethnicorum, qui fortunam esse deam putauerunt, eámque deam cæcã appellauerunt.*

¶ *Sic pecuniam dilige, vt nummorum forma non delecteris.* Loue money in suche sorte, that thou be not delighted with shape or forme thereof.

Dilige denarium: sed parcè dilige formam:
Quã nemo sanctus, nec honestus captat habere.

Ordo. Dilige] *ama*, Loue thou
Denarium] *quemlibet nummum*, any kinde of money, *sub.* (*propter vsum tuum*) for thy necessarie vse:
Sed dilige parcè] *id est, caue nimium diligas.* But take heede thou loue not to muche,
Formam] *speciem: sub.* (*eius*) the beautie and figure of it.
Quam] *formam scilicet.* The whiche
Nullus sanctus] *nullus homo integræ vitæ*, no man of holie life,
Nec honestus] *nec vir bonus*, nor good man
Captat] *cupit habere*, desires to haue: *Hoc est, nemo vir bonus pecuniam quærit propter nummorum pulchritudinem, sed propter vsum eius necessarium.*

¶ *In corporis valetudine ne parcas rebus tuis.*
Spare not thy goodes and money when thou art not in good health of thy body.

Cùm fueris locuples, corpus curàre memento.
Æger diues habet nummos, se non habet ipsum.

A riche man which is sick is not his owne man though he be full of money.

Ordo. Cùm fueris] *si tu eris.* If thou shalt bee
Locuples] *opulentus*, abounding in riches,
Memento] *fac memineris*, see thou remember

Curare

Curare corpus] *valetudinem corporis*, to looke and prouide for the good state of thy bodie.

[*Sub.nam*] diues] *sub.homo*] For a riche man

Æger] *ægrotus*, beyng sicke,

Habet nummos] *habet quidem pecuniam*, hath money.

[*Sub.sed ille*] *non habet seipsum*. But he hath not hymself, that is to saie, he hath no pleasure of hymself.

ADMONITIO.

Se non habet ipsum. *Hoc est, non est compos sui, cùm & corpore, & animo malè valeat: corpore quidem propter morbum: animo autem si rebus suis non vtitur, nempe quòd auarus sit.*

¶ *A magistro si verbera tulisti, cur patris iram nõ feres*. If thou haue suffered the stripes of thy maister, why wilt thou not suffer the anger of thy father.

Verbera cùm tuleris díscens aliquando magistri:
Fer patris imperium, cùm Verbis exit in iram.

Cùm tuleris] *passus fueris*. Whẽ thou hast suffered

Discens] *cùm disceres*, when thou diost learne,

Aliquando] *aliquo tempore*, when tyme was

Verbera magistri] *à magistro*, stripes of thy maister.

Fer [*sub. tu*] *patere* [*sub. æquo animo*] Suffer gently

Imperium] the rule and gouernaunce

Patris [*ſub. tui*] of thy father
Cum [*ſub. ille*] exit in iram] *quando tibi vehementer iraſcitur*, when he is very angrie with thee.
Verbis] *obiurgatione, aut reprehenſione*, with chidyng wordes, that is to ſaie, in reprehendyng and blamyng thee.

¶ *Quicquid aggrediare, vide ne perdas operam*, Whatſoeuer thou take in hand, take heed that that thou looſe not thy labour. *Hoc eſt, nihil aggrediare, niſi certam vtilitatem præuideas.* That is, attempt nothyng except thou foreſee ſome ſure profite and commoditie.

Res age, quæ proſunt: rurſus vitáre memento,
In quibus error ineſt: nec ſpes eſt certa labóris.

Age [*ſub. eas*] res] *occupa te in iys rebus agendis.* Occupie thy ſelf in doyng thoſe thynges
Quæ] *res ſcilicet*, the whiche
Proſunt] *ſunt vtiles*, are profitable.
Rurſus] *contrà* On the contrarie parte
Memento] take heede
Vitare] *cauere*, to auoyde, and eſchewe, (*ſub. eas res*) thoſe thynges
In quibus] *rebus ſcilicet*
Error] *dubitatio*
Ineſt] *ſita eſt*, whiche haue a doubt: Hoc eſt: *quæ dubia ſunt*, whiche are alwaies doubtfull,
Nec] *pro & non.*
(*Sub. & in quibus*)

Spes

Spes certa laboris] *vtilitas ex labore tuo.*

(*Sub. non*) est] and the which haue no sure hope of profite for thy labour.

¶ *Bis dat, qui cito dat.* He that giues quickly giueth twise, ỳ is to say, he doth double pleasure.

Quod donare potes, gratis concede rogánti:
Nam rectè fecisse bonis, in parte lucrósum est.

Unde illud. Beneficium dando accepit, qui digno dedit. He hath receiued a benefite which bestoweth one vpon a good man.

Concede] Graunt thou

Gratis] *liberaliter*, freely, that is to saie, without muche desirying and attendying

Roganti] *sub. homini*] *id est: ei qui à te petit*, to hym that asketh of thee,

[*Sub. id*] quod (*sub. tu*) potes donare (*sub. ei*) that whiche thou canst giue hym.

Nam rectè fecisse] *benefecisse*. For, to haue done well

Bonis] *sub.* hominibus, to good men, *id est, dignis* to them that be worthie,

Est lucrosum] *vtile*, is a profitable thyng

In parte] *ex aliqua parte*, in some parte, that is to saie, after some maner.

Ordo.

ADMONITIO.

Quod donare potes, &c. *In eandem sententiam est illud Salomonis, Ne dicas amico tuo, vade, & reuertere, & cras dabo tibi, cùm statim possis dare.*

Gratis] *Non enim gratis dare videtur, qui se toties rogari permittit. Vnde illud: satis emptum est quod precibus constat.* That is bought dere enough whiche is bought with praiers.

¶ *Mali suspicio statim expedienda est.* A suspitiõ of a mischeef must be searched out quickly.

Quod tibi suspéctũ est, confestim discute quid sit:
Nanque solent primò quæ sunt neglécta nocere.

Ordo.

Discute] *exquire, examina,* Enquire diligently
Confestim] *statim, & sine mora,* without delaie,
Quid sit [*sub. id*] *hoc est, quid sibi id velit,* what that thyng meaneth
Quod est suspectum tibi, whiche is suspected to thee, *hoc est, de quo malè suspicaris,* of the which thou hast an ill suspition.
Nanque [*sub. ea*] For those thynges
Solent nocere] *sibi damnum afferunt,* doe often hyng hurte and damage
Quæ neglecta sunt] of the which we make no accoumpt
Primò] *in principio,* in the beginnyng.

¶ *Venerea libidine captus, ne gulæ indulgeas,* If thou be giuen to Lecherie, flee Gluttonie.

Cùm te detineat venéris damnósa volùptas:
Indulgére gulæ noli, quæ ventris amica est.

Ordo.

Cùm damnosa voluptas veneris detineat te] *Si venerea libidine captus eris.* If thou bee ouercome

come with Lecherie

Noli indulgere] *caue indulgenter seruias*, giue not thy self to too muche Gluttonie.

Quæ] *gula scilicet.*

Est amica ventris] *valdè amatur à ventre*. The whiche is welbeloued of the bellie: *quià scilicet eum saginat*, that is to saie, because she fattens hym.

¶ *Malus homo omni bellua pernicioſior. (sub.est)* A wicked man is worse then any beast.

Cùm tibi propónas animalia cuncta timére:
Vnum hòminẽ tibi præcípio plus esse timéndum.

Cùm [*sub.tu*] proponas tibi] *quamuis tibi persuadeas*. Although thou thinke in thy fantasie, Order

Timere] *formidare*, to feare

Cuncta animalia] *omnes feras*, all wilde beastes:

[*Sub.tamen ego*] præcipio] *suadeo tibi*, yet neuertheleſſe I counsell thee,

Vnum hominem] *solum hominem.*

Esse timendum tibi] *id est, à te.*

Plus] *magis quàm scilicet, cætera omnia animalia*, that thou oughtest to feare one man, more then all brute beastes.

¶ *Est parum robustum esse nisi sapias.* It is a small thyng to be a strong man, if thou be not wise.

Cùm tibi præualidæ fuerint in córpore veres?
Fac sapias: sic ru póteris vir fortis haberi.

Cùm

Cùm vires prævalidæ fuerint tibi in corpore] *id est si robustus eris.* If thou be a ſtrong man, and ſturdie,

Fac ſapias] *da operam, vt tu ſapias,* ſee that thou be a wiſe man, ſee thou get wiſedome.

Sic] *ita,* euen ſo

Tu poteris haberi] *exiſtimari,* thou maieſt be deemed and counted

Vir fortis] *magnanimus,* a valiaunt man.

¶ *Si laboras, amicum accerſe.* If thou bee in neede, call thy freende to helpe thee.

Auxilium à notis pétito, ſi fortè labóras.
Nec quiſquã mélior médicus quàm fidus amícus.

ordo. Petito [*ſub. tu*] Aſke thou

Auxilium] aide and helpe

A notis] *ab amicis,* of thy freendes:

Si forte] if by chaunce,

[*Sub. tu*] labora's] *verſaris in periculo, aut alia neceſſitate,* if thou be in daunger, or other neede.

Nec quiſquam] *id eſt nemo (ſub. enim eſt)*

Melior medicus] *ſub. animi] id eſt conſolator.* For there is no better ſpirituall Phiſition, that is to ſaie, a comforter

Quàm fidus amicus] *ſub. eſt,* then a true and faithfull freende is.

Cùm ſis ipſe nocens, moritur cur victima pro te?
Stultitia eſt morte alterius ſperare ſalutem.

Cur]

Cur] Why?

Victima] *animal quod immolatur*, the beast that is sacrificed,

Moritur, dieth

Pro te] *pro pœna tua*, for thy punishment or satisfaction:

Cùm ipse] *tuipse*

Sis nocens] *author criminis, non autem victima.* Seeyng thou thy self, art the offender, and not the beast.

Sperare [*sub. enim*] salutem. For, to looke for saluation, and deliueraunce,

In morte alterius] in the death of an other thyng, *vt puta victimæ*, that is to wit, of a beast which is sacrificed.

Est stultitia] *dementia*] Is a follie and madnesse.

ADMONITIO.

Cùm sis ipse nocens, &c.] *Sensus est, stultum est quempiam pro suo crimine animal immolare, cùm ex eo sacrificio, nulla salus, aut satisfactio speranda sit. Hæc autem fuit ethnicorum superstitione.*

¶ *Amici ex moribus, non ex censu deligendi (sub. sunt)* Frends must be chosen, according to their behauiour, and not according to their riches.

Cùm tibi vel socium, vel fidum quæris amicum:
Non tibi fortuna est hominis, sed vita petenda.

Cùm] *quando*. When

Ord[

[*Sub.*

[*Sub.tu*] quæris] thou seekest and lookest for,
Tibi] for, thee: that is to saie, for thy freendship,
Vel socium] either a companion,
Vel amicum, or a freende
Fidum] *fidelem*] faithfull, and true.
Fortuna hominis] *id est, eius.*
Non petenda [*sub. est*] tibi] *id est, appetenda à te:*
Sed vita] *sub. eius est petenda tibi. Hoc est, non debes appetere societatem eius propter diuitias, sed propter bonos mores.* Thou ought not to desire his freendship, for his riches, but for his good conditions, for his vertues, for his good life.

¶ *Quæsitis vtere parcè*] *Hoc est, citra auaritiam & luxuriam.* Spende thy goodes moderately: that is to saie, neither couetously, nor excessiuely.

Vtere quæsitis ópibus: fuge nomen auari.
Quid tibi diuitiæ prosunt, si pauper abúndas?

To what purpose serue thy riches, if thou bee poore in thyne aboundaunce: that is to saie, if thou neede that, whereof thou hast enough:

do. Vtere opibus] *diuitijs.*
Quæsitis] *partis: sub. (tibi)* Take the vse of thy goodes whiche be gotten.
[*Sub. sed*] fuge] *fac vt vites.* But see thou shunne
Nomen] *notam*, the vice, and fault
Auari] *sub. (hominis)* of a couetous man, that is to saie, take heede thou be not couetous.

Quid]

Quid] *in quo.*

Diuitiæ] *ſub.(tuæ)*

Proſunt tibi] *conducunt, conferunt,* What doe thy richeſſe profite thee, to what ende ſerues thy goodes?

Si abundas pauper] *ſi tu es pauper in abundantia tua.* If thou bee poore in thyne aboundaunce *Hoc eſt, ſi eges in tanta rerum copia, quia ſcilicet iis vti non audes.* If thou haue ſcarcitie in thyne aboundance of goodes, that is to witte, becauſe thou dareſt not vſe them.

ADMONITIO.

Quid tibi diuitiæ, &c. *Quaſi dicat, Fruſtra paraſti diuitias, ſi vti non audes: ſub.(illis.)* In vaine haſte thou gotten thy riches, if thou dare not vſe them. *Vnde prouerbium, Tam deeſt auaro quod habet, quàm quod non habet.* The couetous man lacketh aſwell that he hath, as that whiche he hath not.

¶ *Vis famam tueri? Noli amare voluptates.* Wilt thou haue a good repoyte? See that thou loue not carnall pleaſures.

Si famam ſeruare cupis, dum viuis, honeſtam:
Fac fugias animo, quæ ſunt mala gaudia vitæ.

Si cupis] If thou deſire, Orde.

Seruare] *tueri,* to keepe,

Honeſtam famam] *bonum nomen,* good repoyt, a good renoune,

Dum

Dum viuis] *in omni vita tua*, whileſt thou liueſt: that is to ſaie, duryng all thy life:

Fac] *ſub. vt*] fugias] *cura vt caueas*, See thou auoyde,

Animo] *pro (ex animo) id eſt. ſtudioſè*, with all diligence,

[*Sub. ea*] quæ ſunt mala gaudia vitæ] *inhoneſtas & pernicioſas corporis voluptates*, the wicked pleaſures of the fleſhe: *vt gulæ & veneris*, as of Gluttonie and Lecherie.

ADMONITIO.

Quæ ſunt mala gaudia vitæ] *mala gaudia pro voluptatibus poſuit: vt apud Vergilium. Et mala mentis gaudia.*

¶ *Senectutem, quamuis interdum delirantem, ne irriſeris.* Mocke not olde age, although it dote ſometyme.

Cum ſapias animo, noli irridere ſenectam.
Nam quicùnque ſenet, ſenſus puerilis in illo eſt.

Ordo. Noli irridere ſenectam] *ne irrideas ſenectutẽ. Hoc eſt, ſenes ipſos: ſub, (licet eos deliraꝛe interdum videas.* Mocke not olde age, that is to ſay, olde men: although thou ſee them dote ſometyme.

Cúm] *ſub. tu*] ſapias animo] *quamuis animi ſenſu naturali vigias*, Although thou haue good naturall vnderſtandyng,

Nam ſenſus puerilis in illo eſt] *ſub. (homine) id eſt habet ſenſum puerilem.* For he hath a childiſhe vnder-

vnderstandyng,

Quicunque]*quisquis*, whosoeuer

Senex]*senex est*, is an old man, *Hoc est, omnis homo senio confectus, quadam modo repueraſcit: id est, pueri more deſipit*. Euery man that is very old, is in a maner become a childe againe: that is to saie, doteth as a childe.

¶ *Diuitiæ multis caſibus pereunt: ars perpetua eſt.* Riches be lost by many chaunces: but cunning and learnyng are continuall.

Diſce aliquid: nam cùm ſubito fortuna recedit,
Ars remanet: vitamq; hominis nõ deſerit vnquã:

Diſce aliquid] *aliquam, ſeu viuendi rationem.* Learne some arte, that is to saie, some science or meane to liue. Ordo

Nam cùm]For when

Fortuna]*fortuna bona*, the goodes of Fortune,

Recedit]*recedunt, abeunt, & pereunt*, depart and be lost.

Subito]*repentè*, sodainly:

Ars]*viuendi ratio*, the knowledge and meane of liuyng,

Remanet]*pro permanet: ſub. (cum ipſo homine)* continueth with a man,

Quæ]*pro (&)*

[*Sub. ea*] non deſerit vnquam]*nunquam relinquit* and neuer leaueth or forsaketh,

Vitam hominis]the life of man.

¶ *Ex verbis ferè mores cognoſcuntur*. Commonly by the wordes men are knowne, that is to ſaie, their maners.

Proſpicito tecum, tacitus, quid quiſque loquatur.
Sermo hominum mores & celat, & indicat idem.

Hoc eſt, modò celat, modò indicat. The talke of a man, ſometyme couereth, and ſometyme openeth his conditions. Vnde Seneca. *Imago animi ſermo eſt. Qualis eſt vir, talis oratio.*] *ſub. (eius eſt.)* The ſpeeche is the Image of the mynd: of what ſort the mã is, ſuch is his talke.

rdo. Proſpicito] *ſub. tu*] *diligenter vide, & perpende*, Marke well, and take diligent heede.

Tecum] *apud te ipſum*, with thy ſelf,

Tacitus] keepyng ſilence,

Quid quiſque loquatur] *dicat*, what euery man ſaieth: that is to ſaie, the talke of euery man. *Qualis ſit vniuſcuiuſque ſermo.*

[*Sub.*] nam] *etenim*. For

Sermo] *ſermonis qualitas*, the ſpeeche, that is to ſaie, the maner of ſpeakyng

Hominum] of men,

Celat] *occultat*. hideth,

Et idem] *ipſe, ſermo ſcilicet*, and the ſame

Indicat [*prodit, aperit, patefacit*, diſcouereth, ſheweth, and bewraieth

Mores] *ſub. (eorum)* their conditions. *Hoc eſt, homines, aut tacendo mores ſuos diſſimulant, aut loquendo*

loquendo aperiunt, Men either with keeping ſilence, keepe cloſe their conditions, or els with ſpeakyng open them.

¶ *Omni arti adhibenda eſt exercitatio*. Exerciſe muſt be had in euery arte and ſcience, that is to ſaie. Wee muſt practiſe our knowledge leaſt we forget it, and dailie to encreaſe it.

Exerce ſtudium, quamuis perceperis artem.
Vt cura ingenium, ſic & manus adiuuat vſum.

Exerce] *ſub. tu*] ſtudium] *frequens eſto in ſtudio tuo*. Continue muche in ſtudie Ord

Quamuis] *licet*

[*Sub. tu*] perceperis] *perdidiceris*, although thou haue perfectly learned

Artem] the art & knowledge which thou ſtudieſt. *Hoc eſt, quamuis tu ſis in arte tua doctiſſimus.* Although thou bee very ſkilfull in thyne arte.

Vt] *quemadmodum*, Euen as

Cura] ſtudie

Adiuuat ingenium] *id eſt, confert ingenio* (*ſub. hominis*, aideth and helpeth the wit of man

Sic &] *ita etiam*. So alſo, ſo likewiſe

Manus] *actio, exercitatio*, Manuall exerciſe

[*Sub. adiuuat*] vſum] *conducit vſui*, is an aide and an helpe to the vſe whiche a man hath in any arte, that is to ſaie, in learnyng euery daie.

Multũ venturi ne cures tempora fati.
Noa mortem metuit, qui ſcit contemnere vitam.

He feareth not death whiche esteemes not life.

[*Sub.tu*] ne multum cures tempora fati venturi] *mortis futuræ: hoc est ne magnoperè sis solicitus de tempore mortis* Be not to carefull or fearful for the tyme of death to come,

[*Sub.is*] non metuit] *non timet*, he feareth not

Mortem] death

Qui scit] whiche knoweth

Cõtemnere vitam] *Sub.suam*] to contẽne his life.

¶ *Discamus à doctis: doccamus indoctos.* We must learne of learned men, & teache the vnlearned.

Disce, sed à doctis: indoctos ipse doceto:
Propaganda etenim rerum doctrina bonarum.

The knowledge of good things must encrease.

Disce] Learne thou,

Sed] (*sub.disce*)

A doctis [*sub. hominibus*] but learne of learned men:

[*Sub.ac*] ipse] *tuipse*, and thou thy self

Doceto, teache

Indoctos [*sub.homines*] the ignoraunt, *postquam scilicet didiceris.* After that thou hast learned,

Etenim] *nanque*, for

Doctrina] *scientia*, knowledge and learnyng

Rerum bonarum, of good thynges

Propaganda] *sub.est*] *id est, ditari & multiplicari debet*, ought to be encreased,

Multum scilicet docendo, that is to witte, with teachyng

teachyng one an other.

ADMONITIO.

Indoctos ipse doceto] *In hanc sententiam quintilianus ait*, To this same purpose Quintilian saith. *Optimum proficiendi genus est, docere quæ didiceris.* The best waie to profite, is to teache that whiche thou hast learned.

¶ *Vt rectè valeas, modicè bibeto.* To preserue health drinke moderatly.

Hoc bibe quod possis, si tu vis viuere sanus.
Morbi nanq; mali causa est quandóque voluptas.

Bibe [*sub. tu*] hoc quod possis (*sub. ferre*) Drinke as much as thou canst beare and no more. *Hoc est, quod natura tua postulat*, as muche as thy nature requireth, *quasi dicat, ne bibas supra vires.* Drinke not more then thou art able. Or

Si tu vis viuere] if thou wilt liue
Sanus] in good health.
Nanq; voluptas] *sub. corporis.* For the pleasure of the bodie, and carnall delight
Est causa] is the cause
Quandoque] *interdum*, sometyme
Morbi mali] *id est, maximi*, of greate sickneſſe.

ADMONITIO.

Morbi nanque mali] *vnde Horatius. Sperne voluptates: nocet empta dolore voluptas.*
Quandoque] *in antiqua lectione sint* (quæcũque) *vt sit quæcunque, pro quælibet.*

¶ *Leuitatis videtur, damnare quod alias probaueris.* It is ỹ propertie of vncõstancie to dispraise that, whiche at other tymes thou hast praised.

Laudáris quodcúnq; palam, quodcũq; probaris:
Hoc vide ne rursus leuitatis crimine damnes.

Quodcunque] *quicquid*
[*Sub.tu*]laudaris, *pro laudaueris*. What thyng so euer thou hast praised.
[*Sub.&*]quodcunque probaris]*probaueris*. And what thyng soeuer thou hast alowed
Palam] *in propatulo*, openly, and before all men,
Vide[*sub tu*]*caue*, take heede
Ne rursus]*contrà*.
Damnes] *vituperes*
Hoc]*eam rem*. that contrarily thou blame not the same,
Crimine leuitatis] *vitio inconstantiæ*, through the fault of inconstancie and lightnesse.
¶ *In secunda fortuna, timendum: in aduersa, sperandum*. In prosperitie wee must feare, and in aduersitie we must hope.

Tranquillis rebus: quæ sunt aduersa caueto:
Rursus in aduersis, melius sperare memento.

Caueto[*sub.tu*]*prouide*. Take thou heed, foresee,
[*Sub.in*]rebus tranqnillis]*in secundis, seu prosperis*, in thy prosperitie,
[*Sub.ea*]quæ sunt aduersa]*res aduersas*, the ad-

uerſities (*ſub. quæ tibi poſſunt accidere*) whiche maie happen and chaunce to thee.

Rurſus] *contra*. Contrariwiſe

Memento [*ſub. tu*] remember thou,

Sperare melius] *pro bene*, to hope well: *id eſt bonam ſpem, & animũ habere*, to haue good hope and comforte,

In aduerſis] *ſub. (rebus)* in aduerſitie.

¶ *Seneſcendo ſemper addiſcendum*] *ſub. (eſt nobis.) Seneſcendo, id eſt, dum ſeneſcimus*. Wee muſt alwaies learne while we ware olde.

Studio creſcit ſapientia. Wiſedome encreaſeth with ſtudie.

Diſcere ne ceſſes: cura ſapientia creſcit.
Rara datur longo prudentia temporis vſu.

In long tyme groweth greate wiſedome. *Certiſſima igitur ac breuiſſima ad ſapientiam via, eſt doctrina*. Therefore the ſureſt and ſhorteſt waie to get wiſedome, is learnyng.

[*Sub. tu*] ne ceſſes diſcere] *ſub. (aliquid)* Ceaſe not to learne ſomethyng. Ordo.

[*Sub. quia*] ſapientia] *rerum cognitio*. For, wiſedome, that is to ſay, the knowledge of thinges,

Creſcit] *augetur*, encreaſeth and groweth,

Cura] *aſſiduo ſtudio & labore*, by ſtudie and dayly labour.

Prudentia] *ſub. autem*] datur] *acquiritur: ſub. (homini.)*

Rara] *admodum parua*, But one getteth but little wisedome and knowledge,

Longo vsu temporis] by long vse of tyme, *sub sine studio:*) that is to saie: In very long tyme, one is not wise without studie.

ADMONITIO.

Cura sapientia crescit.] *Propriè sapientia, longè aliud est, quàm prudentia: sed hoc in loco sapientia pro prudentia accipitur.*

Rara datur.] *Quidam sic accipiunt: rara, id est, singularis & excellēs: qualis scilicet in raris (id est, paucis hominibus reperitur.*

Prudentia temporis vsu] *Prudentia, est multarum rerum cognitio, vsus, & experientia.* Prudence is to haue knowledge, vse, and experience of many thynges.

¶ *Lauda parcè.* Praise moderatly, that is to saie, take heede to praise an other.

Parcè laudato: nam quem tu sæpe probaris,
Vna dies, qualis fuerit, monstrabit, amicus.

In eandem sententiam Seneca. To the same purpose Seneca saieth. *Neminem citò laudaueris,* Praise no man rashly, be not hastie to praise an other.

Ordo. Laudato] *sub tu*] *sub.* (*quempiam*) Praise thou a man,

Parcè] *modicè, mediocriter*, meanely. *Hoc est, ne quē laudaueris effusius.* Thou maiest not praise one

one to muche.

Nam vna dies] *aliquod tempus*, Tyme ỏ will come

Monstrabit] *declarabit, patefaciet*, will shewe and gyue knowledge, and open

Qualis amicus] what maner a freende

[*Sub. ille*] fuerit] he hath been,

Quem tu sæpe probaris] *probaueris, laudaueris, commendaueris*, whiche thou hast commended.

¶ *Quod nescis, discere ne pudeat*. Bee not ashamed to learne that thou knowest not.

Ne pudeat, que nescieris, te velle doceri.
Scire aliquid, laus est: pudor est, nil discere velle.

Ne pudeat] *sub. te*] *ne verearis*, Be thou not ashamed, Ordo

Te velle doceri] to be willyng to learne: *sub. (ea)* those thynges,

Quæ [*sub. tu*] nescieris] *pro nescies, ignorabis*. which thou knowest not.

[*Sub. nam*] scire aliquid] For, to know something

Est laus] *laudabile, & honestum*, is laudable, that is to saie, is a good and verteous thyng.

[*Sub. sed*] velle nil discere] *nõ velle discere aliquid*, But to be vnwillyng to learne any thyng,

Est pudor] *res pudenda, & turpis*: that is a shame, that is to say, an vnhoneſt and shamefull thyng. *Vnde Horatius*.

Cur nescire pudens prauè, quàm discere malo?

¶ *Ex venere & vino ferè lis oritur*. Of Lecherie

and to muche drinkyng of Wine, strife doeth commonly rise.

Cum Venere & Baccho lis est,& iuncta voluptas.
Quod lautũ est,animo complectere,sed fuge lites

do. Lis]*iurgium & contentio*,Strife,contention,
Et voluptas]and carnall pleasure:
Est iuncta]*coniuncta*,Is ioyned
Cum Venere]*cum amore Venereo*,in carnal loue,
[*Sub.&*]cum Baccho]*pro(vino)id est,vini vsu*,
and with the vse of Wine.*Hoc est,habent quidem illa duo voluptatem:sed ex his fere lis sequitur*. It is truthe that there is pleasure in these two thynges, but for the most parte, strife and brawlyng come thereof.
[*Sub.Itaque tu*] complectere animo]*id est,ama*.
Therefore loue thou,
[*Sub.id*]quod est lautum]*honestum*, that thyng whiche is honest,*sub.(in illis rebus)* in those thynges.
Sed fuge lites]*sub.(quæ inde oriũtur)*But auoyd the debates & cõtentions,which come thereof.
¶*Tristibus & tacitis raro fidẽdum*.We must not trust to much, men that be alwaie sad & silent.

Demissos animo,ac tacitos vitare memento.
Qua flumẽ placidum est, forsan latet altius vnda.

Ordo. Memento]Be myndfull
Vitare]*cauere*,to eschewe,

[*Sub.*

[*Sub.homines*]demiſſos animo]*natura triſtes*,mē whiche are naturally ſad:

Ac]*pro*(*&*)

Tacitos]*ſemper tacentes*,*& conſilium diſſimulantes*, men that bee ſilent: that is to ſaie, whiche ſpeake not a woꝛde, and alwaie hide their ſecretes and counſels.

Vnda]*aqua*,The water

Latet]lieth hid

Forſan]*fortaſſe*,perchaunce

Altius]*profundius*,moꝛe deepe(*ſub*,*tibi*) there

Qua]*pro vbi*,wheꝛe.

Flumen eſt placidum]*fluuius eſt tranquillius*,the Riuer is quiet,that is to ſaie, where it runneth ſoftly.

Cùm tibi diſpliceat rerum fortuna tuarum:
Alterius ſpecta,quo ſis diſcrimine peior.

Cùm]*quando*,When

Fortuna]*conditio*,the eſtate

Rerum tuarum]*bonorum tuorum*, of thy goodes

Diſpliceat tibi]*pro diſplicebit*,ſhall diſpleaſe thee and anger thee. *Hoc eſt cùm videbis te non eſſe contentum tua ſorte*. When thou ſhalt ſee thy ſelf to be miſcontented with thy eſtate:

Ordo.

Specta[*ſub.tu*] *contemplare,conſidera*, Conſider thou,and weꝛy in thy mynde,

[*Sub.fortunam*]alterius]*id eſt*,*aliorum*, the eſtate of other men,

Quo diſcrimine] *qua differẽtia*, in what differẽce
[*Sub.tu*] ſis peior] *deterior, & minus fortunatus*,
thou art leſſe happie (*ſub.quam alij*) then other
men. *Hoc eſt, compara tuam ſortem cum aliena:*
& reperies multos te eſſe infœliciores, ideoq; tibi
æquo animo ferendũ eſſe. Make compariſon of
thyne eſtate with the ſtate of other men, & thou
ſhalt find ỳ many mẽ are more vnfortunate thẽ
thou, and therefore thou muſt ſuffer pacientlỳ.

¶ *Vltra vires nihil aggrediendum*. No enterpriſe
is to be taken in hande aboue our habilitie.

Quod potes, id tenta: nam littus cárpere remis.
Tútius eſt multò, quàm velum téndere in altum.

Ordo. Tenta] *aggredere*. Take in hande
[*Sub.id*] quod [*ſub.tu*] potes] *ſub. efficere*, that
whiche thou art able to brỳng to paſſe.
Nam carpere remis littus] *id eſt, remis vtendo na-*
uigare ſecus littus. To rowe bỳ the ſea ſtronde
Eſt multò tutius] is muche more ſaufer,
Quàm tendere velũ] then to ſpread abroad ỳ ſaile
In altum] toward the deepe ſea.

Contra hóminem iuſtum, noli contendere prauè
Semper enim Deus iniuſtas vlciſcitur iras.

Ordo. Noli contendere] *caue ne contendas, ne litiges*,
Take heede thou ſtriue not
Prauè] *iniquè & maliciosè*] peruerſlỳ and mal-
ciouſlỳ

Cont

Contra hominem iuſtum]*aduerſus virum bonum* againſt a good man.

Deus enim ſemper vlciſcitur]*punit*. For God doth alwaie puniſhe and reuenge

as iniuſtas]*lites iniquas*, vniuſt contentions, that is to ſaie, which are contrary to right & reaſon.

ADMONITIO.

Contra hominem iuſtum, &c. *Rectè quidem dictum, ſed non ſatis: Nunquàm enim eſt prauè contendendum, nedum cum iniuſto: imo, ſi Chriſtum audimus, nullo modo eſt cõtendendum, hoc eſt, neque iuſtè neque iniuſtè.*

¶ *Si diuitiæ tibi contigerint gaude: ſi ereptæ fuerint ne torquearis*, If thou haue goodes reioyce. If thou loſe them be not greeued.

Eréptis ópibus noli mœrere dolendo:
Sed gaude pótius, tibi ſi contingat habere.

Noli mœrere dolendo] *Ne ſis meſtus & dolens*, Be thou not ſad and ſorro'wfull, Ordo.

Opibus ereptis [*ſub. tibi*] *id eſt, ſi diuitiæ caſu aliquo tibi ereptæ fuerint*, if by any chaunce of Fortune thou looſe thy goodes.

Sed gaude potius] But rather reioyce thou

Si contingat tibi habere] *ſub. opes*, if thou happen to haue riches.

Eſt iactura grauis, quæ ſunt, amittere damnis.
Sunt quædam, quæ ferre decet patienter amicum,

Senſus eſt. Grauis quidẽ iactura eſt amittere damnis

nis ea, quæ sunt nobis, id est nostra bona. Sunt tamen damna quædam ab amicis illata, quæ ferre æquo animo debemus.

Iactura [*sub. quidem*] grauis est] *id est, maxima,* True it is, ỹ it is a great losse & heauy to beare,

Amittere] *sub. ea*] quæ sunt] *sub. nobis, id est, quæ habemus,* to loose that whiche we haue. *Hoc est, bona nostra,* our goodes

Damnis] by dammages and other mishaps.

Quædam [*sub. tamẽ*] sunt] *sub. damna*] Yet there be some damages,

Quæ] *damna scilicet.*

Decet amicum patienter ferre] *sub. ab amico suo, id est, quæ amicus ab amico, æquo animo ferre debet,* ỹ whiche damages one freend ought patiently to suffer of his freend. *Ac si diceret. Si amicus damnũ tibi in rebus per imprudẽtiã dederit, nõ idcirco debes ab eius amicitia discedere.*

Est iactura, &c. Ordo triuialis est hic.

Amittere damnis [*ea*] quę sunt nobis, est quidem, iactura grauis, tamen damna] quædam sunt, quæ, &c.

¶ *Non est sapientis, diuturnæ vitæ confidere.* It is not a wise mans propertie to trust to lõg life.

Ordo. Tempora longa tibi noli promittere vitæ.
Quocúnque ingrederis, sequitur mors corpus vt vmbra.

In hanc sententiam Martialis. To this effect the

the Poet Martiall saieth.

Non est, crede mihi, sapientis dicere. Viuam,
Sera nimis vita est crastina: viue hodie,

Noli promittere tibi] *ne tibi ipsi promiseris*. Promise not to thy self

Tempora longa vitæ] *tempus longæ vitæ*, tyme of long life. (Hoc Est)
ne fidas vitæ diuturnitati, trust not the length or long tyme of life

[*Sub.nam*] quocunque ingrederis] *in quemcunque locum eas, quocunque te vertas*, which waie soeuer thou goe, and to what side soeuer thou tourne

Mors sequitur [*sub.te*] death followeth thee

Vt] *quemadmodum*, euen as

Vmbra] *sub.sequitur*,

Corpus] the shadow followeth the body, whether soeuer it goe.

Thure Deum placa: vitulum siue crescat arátro.
Nec credas placare Deum, dum cæde litatur.

Placa [*sub.tu*] Deum] Pacifie God, Orde.

Thure] with incence. *Hoc est, vt Deum places, illi thure sacrifica*, to appease God make sacrifice and oblation of incence vnto hym.

[*Sub.&*] siue vitulum [*sub.vt ille*] crescat aratro] *ad vsum aratri. Hoc est, noli mactare vitulum, sed permitte illum crescere ad arandum*. Kill thou not a Calfe for sacrifice, but suffer hym to growe

growe to labour.

Ne credas] *ne putes*

[*Sub. aliquem*] placare Deum] Thinke not that any man appeaseth God.

Dum litatur] *dum sacrificatur (sub. ei)* when one doeth sacrifice to hym,

Cæde] *id est occisione*] with the slaughter (*sub. animaliũ*) *id est, mactando & immolando illi animalia*, with killyng beastes to offer in sacrifice to hym.

Admonitio.

Thure Deum placa, &c. Ne ipso quidem thure placatur Deus: sed ex veteris testamenti ritu hoc institutũ seruauit ecclesia: quod ipsum tamẽ ad aliam significationẽ referri debet. Neq; enim putes omnipotentẽ Deũ mãdare, vt sibi thus ex Arabia deferatur: sed hoc est thus, quod Deus à nobis sibi quærit offerri, atq; ex quo suauitatis odorem capit, nimirum preces ex fide non ficta, & corde puro, & conscientia bona, ex quibus vere Deus suscipit fragrãtiam suauitatis, ijsque propriè delectatur, & placatur iratus.

¶ *A potentibus læsus dissimula.* If thou bee hurte of mightie men, dissemble as thou had no hurt.

Cede locum læsus fortùnæ, cede poténti.
Lædere qui pótuit, prodésse aliquando valebit.

He that hath power to hurt, will be able to doe good, that is to saie, when tyme shall serue.

Ordo. Cede locum] *noli resistere.*

Fortunæ] *homini fortunato, id est, diuiti.*

Læsus] *sub. ab illo) id est, quamuis te læserit.*

Cede]

Cede] *inquam sub.*] potenti] *sub. homini.*
[*Sub. etiam læsus ab illo.* Resist not a riche man or a mightie mã although he haue doen thee wrõg
[*Sub. nam is*] valebit] *poterit.* For he will bee able
Prodesse] *sub. tibi*, to profite thee
Aliquando] *aliquo tempore future*, sometyme, that is to saie, sometyme to come
Qui potuit, whiche was able
Lædere] *sub. te)id est, tibi nocere*, to hurte thee, to doe thee wrong.
¶ *Si quid peccaueris, te ipse statim accusa.* If thou haue committed any faulte, by and by accuse thou thy self.

Cùm quid peccaris, castiga te ipse subinde,
Vulnera dum sanas, dolor est medicina doloris,

In healing woundes, griefe byngeth remedy.
Cùm peccaris quid] *cùm in aliquo peccaueris.* Ord
When thou hast offended in any thyng,
Castiga] *sub. tu*] ipse te] *argue reprehende*, reproue and reprehende thou thy self,
Subinde] *statim*, incontinently after.
[*Sub. nam*] dum [*sub. tu*] sanas] *dum quis sanat.*
For when one doeth heale
Vulnera] woundes,
Dolor est medicina doloris] greefe byngeth remedie of greefe, [*sub. ægroti.* of the pacient.
Quasi dicat, Vulnus sine dolore nõ sanatur, quin etiã eò meliora sunt medicamẽta, quò acerbiora.

¶ *Diuturnæ consuetudinis amicum, quamuis immutâtum, ne vnquam vituperes.* Neuer dispraise a freend of long continuaunce, although he bee chaunged.

Damnaris nunquã post longũ tempus amicum:
Mutauit mores, sed pignora prima memento,

Tu sub. [nunquam damnaris] *pro damnaueris, id est, ne unquam vituperes.*

Amicum post longum tempus] *eum qui longo tẽpore tibi amicus fuit*, Neuer speake ill of hym that hath been thy freend long tyme,

[*Sub. nã tametsi ille*] mutauit mores] for although he hath chaunged his conditions.

Sed] *pro (tamen)*

Memento] *meminisse debes.*

Pignora prima] *pristini amoris vinculum.* Neuertheless, thou must remember the bonde of thy first loue.

¶ *Vt sis charus omnibus, esto gratus officijs.* That thou maiest bee beloued, bee thou thankfull to thy benefactours: *Ingratus enim, omnibus est odio.* for an vnthankfull man is hated of all mẽ.

Gratior officijs quò sis, mage charior esto.
Ne nomen subeas, quod dicitur officiperda,

Quo] *sub. tu*] sis] *id est, vt sis*, that thou maiest be
Gratior officijs] *sub. (in te collatis*, the more thãkfull, for the benefites bestowed on thee.

Esto

Eſto charior mage] *pro(magis)id eſt,potius: Hoc eſt,ab eo cui beneficia debes,ſtude potius amari: ſub.(quàm ipſa beneficia referre.)*

Ne] *ſub.tu]* iubeas] Leaſt thou encurre

[*Sub.id*]*nomen*,that name,

Quod] *ſub.vulgo*] dicitur] whiche commonly is called,

Offici perda] *id eſt,homo in quem perditur officiũ*,

A man on whom a benefite beſtowed is loſt.

ADMONITIO.

Gratior officijs quò ſis,&c. Obſcura quidẽ eſt huius verſiculi ſententia: ſed tamen hæc videtur eſſe: vt gratus habearis apud eum, qui in te beneficium contulit hoc eſt,vt certius ãgnoſcat te & memorem & gratum eſſe,nec te ingratum exiſtimet) da operam potius vt ameris ab eo,quàm vt ei gratiam referas. Nam ſi retuleris gratiam,iam nihil ei debere videberis,atque ita ſe abs te contemni putabit:quod quidem eſt homini liberali moleſtiſſimum.Non enim ſolet in te conferre beneficiũ niſi qui te amat.Quòd ſi amat,vult abs te quoque redamari:hoc eſt,cupit vt ſe mutuo diligas:neque aliud,ſi verè liberalis eſt in remunerationem poſtulat. Non potes autem illi manifeſtius amorem tuum patefacere,quàm ſi des operam ſemper vt ameris ab eo.Neque enim dubitabit,quin ſe ames,qui tã ſtudioſe quæras ab eo:diligi. Exempli gratia ponamus,aliquid manifeſtius. Qui captus eſt amore mulieris, omnino ſtudet ei placere vt ab ea redametur. Et mulier quidem id animaduertens,non ignorat ab illo ſe amari:ſiue amet illa,ſiue non amet.Hoc igitur eſt,quod hic dicitur.mage charior eſto:id eſt,ſtude potius amari ab eo,cui beneficium debes, quàm, &c. Amaberis autem ſi modis omnibus (abſit tamen adulatio omnis, & aſſentatio) laborabis,vt illi placeas:ſi debere te oſtendes: ſi caue-bis offendere. *Ne nomẽ ſubeas,&c.* Nullus enim ve-

rius dici ingratus poteſt, quàm qui non amat pro beneficio, Nam multi quidem referre poſſunt officijs gratiam: at qui verè ament, quàm paucos inuenias. Vnde & benigniſſimus ille cœleſtis pater, pro ſuis omnibus in nos beneficijs nihil aliud, niſi amorem exigit,

Quod dicitur.] Ita locutus eſt autor, ſignificare lectori volens, hanc vocem (officiperda) vulgarem eſſe, nō merè Latinam. Veriſimile eſt enim fuiſſe eo tēpore triuiale nomen, quod per cōuiuiū vulgus in hominem ingratum vſurpabat. Eſt autem (officiperda) nomen, ita factum, vt (frugiperda) apud Plinium lib. 16. cap. 26.

¶ *Si ſuſpicioſus fueris, ſemper eris miſer.* If thou be ſuſpicious, thou ſhalt be alwaie wretched, that is to ſaie: thou ſhalt neuer be quiet in mynde.

Suſpectus caueas, ne ſis miſer omnibus horis:
Nam timidis & ſuſpectis aptiſſima mors eſt.

[*Sub. fac tu vt*] caueas ſpectus] *vt fugias ſuſpitiones,* See that thou eſchewe ſuſpitions, that is to ſaie: take heede thou be not ſuſpicious.

Ne ſis miſer] *infœlix.*

Omnibus horis] *ſemper.* Leaſt thou bee wretched alwaie and miſerable, *vt pote ſemper viuens in metu, & ſolicitudine:* that is to ſaie: alwaie liuyng in feare and care:

Nam mors] for Death

Eſt aptiſſima] *maximè conueniens,* is moſt fitt

Timidis] *meticuloſis: ſub. (hominibus.)*

[*Sub. &*] ſuſpectis] *ſuſpicioſis,* for fearfull and ſuſpicious people: *Hoc eſt, eiuſmodi homines ſunt morte digniſſimi, qui ſemper in alicuius periculi timore aut ſuſpicione viuunt:* that is to ſay: ſuch people

people are worthie to dye, whiche liue alwaie in feare, and suspition of any daunger. *Nunquam enim possunt iucundè viuere, cum semper timeant.* For thei can neuer liue pleasauntly, because thei doe alwaie feare.

ADMONITIO.

Suspectus caueas.] *Suspectus pro (suspiciones) metri causa posuit. Sic & in secundo versu) suspectis pro (suspiciosis,)*

Ne sis miser omnibus horis.] *Nam (vt Iustinus ait) Nulla est metuentibus requies.* For as Iustine saieth: fearfull people haue no rest.

In seruis tractandis, homines esse memineris. In handlyng of the bondmen, remember that thei be men, as thou art.

Cùm seruos fueris proprios mercatus in vsus:
Et famulos dicas: homines tamen esse memento.

Cùm] *sub. tu*] mercatus fueris] *quamuis emeris,* Albeit thou haue bought

Seruos] *homines seruæ conditionis,* bondmen, that is to saie: men of seruile estate.

In vsus proprios] *in vsum tuum.* For thyne owne vses: that is to saie, to serue thee.

Et [*sub. cum tu*] dicas] *& quamuis illos appelles.* And although thou call them

Famulos] varlets, pages, and slaues.

Tamen memento [*sub tu eos*] esse homines] *quasi dicat non pecudes: ideóque abs te non ferino, sed*

humano more tractandos esse. Neuertheleſſe, remember that thei be men, and not brute beaſts, and therefore, that thou ought to deale with them, not as beaſtes, but as with men.

ADMONITIO.

Marcatus fueris] *Hoc dicit ex more antiquorum, qui seruos, & vendere, & emere solebant.*

¶ *Occasionem rei commodæ ne prætermittas.* Let not oppoꝛtunitie of that, that is pꝛofitable foꝛ thee be loſt.

Quamprimùm rapienda tibi eſt occaſio prima:
Ne rurſus quæras, quæ iam negléxeris ante,

ordo. Occaſio prima] *quæ primùm tibi oblata fuerit.* The firſt occaſion that pꝛofereth it ſelf to thee.
Eſt rapienda tibi] Is to be taken of thee,
Quamprimùm] *ſtatim*, out of hande,
Ne quæras] *requiras.*
Rurſus] *iterum*, leaſt thou ſeeke againe
[*Sub. ea*] quæ iam neglexeris] *contempſeris*, thoſe thynges whiche thou haſt neglected, that is to ſaie, of whiche thou made no accounpt.
Ante] beſoꝛe

ADMONITIO.

Vt rei celeritatem oſtenderet, *rapienda (quaſi raptim capienda) ſignificantius dixit, quàm aut capienda, aut accipienda. Sic Virgilius:*
Corripit extemplo.
¶ *Si mali ſubitò moriantur, dolendum magis, quàm gauden-*

gaudendum. If ill men dye ſodainly, it is more to be lamented then reioyced at.

Morte repentína noli gaudére malorum.
Fœlices óbeunt, quorum ſine crímine vita eſt.

Noli gaudere] *ne gaudeas, ne lætèris*. Reioyce not
Morte repentina] for the ſodaine death
Malorum] *ſub.* (*hominum*) of ill men.
[*Sub. nam illi*] obeunt fœlices] *habentur beati in obitu, id eſt, in morte*. For they dye happily, that is to ſaie, they be counted happie at their death,
Quorum vita eſt] whoſe life hath been
Sine crimine] without fault or blame. *Hoc eſt, qui caruerunt nota, qui ſine reprehenſione vixerunt*: they that haue liued without any ſpotte or blemiſhe, whiche haue been irreprehenſible.

ADMONITIO.

Fœlices obeunt, &c. Genus eſt loquendi pro eo quod eſt, Pauci admodum moriuntur, quorum vita ſine crimine fuerit. Ac ſi diceret, adeo pauci viuunt ſine crimine, vt tales iure optimo fœlices in morte dicendi ſint, nempe qui id malum fermè omnibus commune effugerint. Vnde & ſupra dictum eſt, Nemo ſine crimine viuit. Stultus eſt igitur, qui morte alterius gaudet, quantumuis mali fuerint: cùm ignoret ipſe finem ſuum, in tanta præſertim difficultate viuendi ſine crimine.

Cùm tibi ſit coniunx, nec res, & fama labor.
Vitándum ducas inimicum nomen amici.

Senſus eſt, ſi pauper vxorem pulchram habet du-

bia pudicitiæ (id est de cuius pudicitia dubites) fuge simulatas amicitias diuitum, qui te amicum vocitantes, amicos se tibi esse fingunt: cùm sint amici potius vxoris tuæ, re autẽ vera tibi inimici.

Cùm coniunx sit tibi, nec res] *sub.(sit tibi) hoc est si vxorem habeas, nec habeas rem, id est, diuitias.* If thou haue a wife and no goods, that is to saie, if thou be poore.

Et[*sub.cum*] fama] *sub.eius.*

Laboret] *id est, si fama eius periclitetur.* If her name be in daunger, that is to saie, if she haue an ill name, or if she be suspected of ill.

[*Sub.tu*] ducas] *existima*

Inimicum nomen amici vitandum] *sub. esse tibi, id est, fugiendum,* thinke and esteeme the name of thy freend whiche is the name of thyne enemie to be worthie to be eschewed. *Hoc est, caue tibi ab eo genere hominum, qui te amicum vocantes, nihil aliud quærunt quàm eo prætextu abuti vxore tua.* Take héed of those kind of people whiche call thee their freend, seeking none other thyng then to abuse thy wife vnder ỹ shadowe thereof. *Id autem amici nomen est inimicum tibi, id est, tuæ famæ contrarium. Si enim illud admiseris, videberis ipse vxorem tuam prostituere.*

ADMONITIO.

Vitandũ ducas] *Modus est, loquẽdi, pro eo quod est, vita: id est, fuge, caue, aut fac vt vites, fac fugias.*

¶ Quo

¶ *Quo plura ſcies, eò ſtudioſior eſſe debebis.* By how muche the more thou knoweſt, by ſo much thou muſt be more deſirous to learne.

Cùm tibi contigerit ſtudio cognóſcere multa:
Fac diſcas multa: & vites nil velle doceri.

Cùm contigerit tibi] Whē it ſhall happen to thée
Cognoſcere] *ſcire*, to knowe
Multa] many thynges
Studio] *ſub. tuo*] by thy ſtudie:
Fac] *da operam*. See
[*Sub. vt tu*] diſcas] *ſub. inſuper*, that thou learne beſide
Multa] many thynges.
Et] *ſub. fac*] *vites, caueas*.
Nil velle doceri] *te non velle doceri aliquid (ſub. prætereà) hoc eſt, caue recuſes prætereà doceri quaſi ſatis, ſupérque doctus*. Take heede thou refuſe not to bee taught beſide, as though thou knewe to muche.

OPERIS CONCLVSIO.

Miráris verbis nudis me ſcríbere verſus?
Hos bréuitas ſenſus fecit coniúgere binos.

Hoc dicit, propter breuitatem, nudis verbis, & binis verſibus hæc ſcripta ſunt. For the cauſe of breuitie, theſe Leſſons are made plaine ſpeech and put in verſe, whiche goe two and two.
[*Sub. tu.*] Miraris me ſcribere] *quod ego ſcribam*. Ordo.

Doe you maruaile that I doe write

Versus nudis verbis] *simplici eloquio, & citra ornatum poëticum*, verses in plaine speeche, that is to saie, without Poeticall eloquence.

Breuitas sensus] *compendium sententiæ, videlicet, quia sententiæ breues sunt*, the shortnesse of the sentence, that is to saie, because the sentences be breefe,

Fecit [*sub. me*] coniungere] *fecit vt coniungerem, vt connecterem*, made mee to ioyne and tye together

Hos [*sub. versus*] the verses of this booke,

Binos] two and two.

FINIS DISTICHORVM DE MORIBVS.

AD LECTOREM.

Consule de dubijs sapiunt qui pectore toto:
Ne sine iudicio plurima forte legas.

Taciturnitatis fructus in conuictu.

Tutus, & acceptus si vis conuiuere vbique,
Tantum audi, atque vide, garrulus esse caue.

In eandem sententiam.

Gratis eris cunctis, multósque parabis amicos,
Ac viues tutus, si taciturnus eris.

DICTA

DICTA INSIGNIA

SEPTEM SAPIENTVM GRÆCIÆ, CVM interpretatione.

HEre followe the excellent sayinges of the seauen wise men of Greece, with their interpretation.

Omnibus placeto.

Hoc est, da operam vt tua culpa neminem offendas.

Please all men: that is to saie, take heede that thou offende not any man by thy default.

Bona res quies.

Sub.(est) Hoc est, tranquillitas animi, bona res est.

Quietnesse is a good thyng: that is to saie, the quietnesse of the mynde, is a good thyng.

Periculosa temeritas.

Sub.(est.)

Rashnesse is daungerous: That is to saie, vndiscrete haste, and inconsideration.

ADMONITIO.

Temeritas dicitur, cùm quis omnia temerè facit: Hoc est, sine consilio, ratione, & prudentia.

Rashnesse is called, when a man doeth all thinges without counsaile, aduise, and discretion.

Quidquid promiseris facito:

Doe all that, that thou haste promised.

Amicis

Amicis aduersa fortuna vtentibus, idē esto.

Be to thy freendes in their aduersitie, such a maner of man as thou wast in their prosperitie.

Infortunium tuum celato: ne voluptate afficias inimicos.

Keepe close and secret, thy misfortune, least thou make thine enemies reioyce.

Veritati adhæreto.

Sticke fast vnto truth: that is, neuer forsake her.

Violentiam oderis.

Hoc est, nihil per violentiam facito.

Dod nothyng by violence.

Agæ quæ iusta sunt.

Doe iust thinges: that is to saie, doe no wrong.

Domus curam age.

Domus, id est, rei domisticæ.

Haue regard and care of thy household,

A maledicentia temperato.

Refraine from ill speakyng and slaunderyng.

Ne te ipsum præcipites in discrimen.

Hoc est, caue ne te ipsum temere in periculum conijcias.

Caste not thy self vnaduisedly into daunger.

Temperantiam exerce.

Hoc est, assiduè labora in coërcendis voluptatibus.

Exercise thy self in temperaunce: that is to saie, trauaile continually, to suppresse the carnall apetites, and concupiscences of the bodie.

Moribus

Moribus probatus esto.

Hoc est, cura vt bene de tua vita iudicetur

Bee proued in good maners: that is to saie, see that men haue a good estimation of thy life.

Calumniam oderis.

Hoc est, ne falso accuses, neue iniquè litiges.

Bee not a slaunderer: that is to saie a false accuser.

Turpia fuge,

Take heede of filthie and vnhonest thynges.

Voluptati tempera.

Hoc est, ne sis voluptati deditus.

Bee not subiecte to the pleasure of the bodie.

A iure iurando abstine.

Sweare thou not at all.

Pietatem sectare.

Hoc est, officiosus esto in patriam, in parentes, cæteroſque sanguine coniunctos.

Endeuor diligently to doe good to thy countrie, to thy father and mother, and to all thy kinred.

Laudato honesta.

Saie well of vertuous and honest thynges.

A vitijs abstine.

Refraine from vicious thynges.

Benificium repende.

Recompence a benifite bestowed on thee.

Supplicibus misericors esto.

Haue pitie vpon them that bee suppliaunt, that is to saie, vpon them that hvmble them selues to thee for mercie, or for aide.

Item

Litem oderis.

Loue not variaunce, ſtrife, or contention.

Sapientum vtere conſuetudine.

Id eſt, verſare cum bonis.

Keepe companie with wiſe men: that is to ſaie, good men.

Liberos inſtitue.

Id eſt, erudi, aut ærudiendos cura.

Inſtructe thy children, or cauſe theim to bee inſtructed.

Bonos in pretio habeto.

Eſteeme good men: that is to ſaie, haue great regarde of good men.

Audi, quæ ad te pertinent.

Marke well that, that pertaineth to thee,

Probrum fugito.

Id eſt, ignominiam.

Flee, and eſchewe ſhame.

Reſponde in tempore,

Giue an aunſwere in time: that is to ſaie, when tyme is.

Ea facito, quorum non poſſit pœnitere.

Doe the thynges, of the whiche thou canſt not repente.

Ne cui inuideas.

Enuie no man.

Quod iuſtum eſt, imitare.

Followe that which is iuſt: That is to ſaie, take for an example to folowe iuſt thynges.

Bene

Bene meritos honora[*Id est dignos.*

Doe honour to them that bee worthie: that is to saie, to them to whom it is due.

Spes foue. *Hoc est, semper bene spèrato.*

Alwaies haue a good hope.

Affabilis esto.

Bee gentle to speake to: that is to saie, milde and courteous in speakyng to men.

Cum erraueris, muta consilium.

Hoc est, incœptum relinque, aut aliter age.

If thou haue been deceiued, chaunge thy counsell, that is to say, turne & alter thine enterpryse.

Diuturnam amicitiam custodi.

Hoc est, quàm diutissimè poteris.

Kepe long freendship: that is to saie, as long as thou canst, *vel sic, Eam potissimum tuere amicitiam, in qua diu permanseris,* take in hande that freendship, whiche thou maiest longest tyme continue.

Omnibus te ipsum præbe.

Hoc est, erga omnes vltrò officiosus esto.

Proffer thy self to all men: that is to saie, be redie to doe pleasure to all men.

Teipsum]*id est vltro: hoc etiam est, non rogatus*

Of thy self: That is to saie, without desiryng and praiyng thee.

Concordiam sectare.

Folowe alwaie peace and concorde.

Magistratus metue.

Feare

Feare the officers and magistrates of the common wealthe.

Ne loquaris ad gratiam.] *Id est, in fauore.*

Speake not for fauour.

Ne tempori credideris.

Hoc est, ne fidas presenti fortunæ.

Truste not time, that is to saie, in prosperitie.

Teipsum ne negligas. [*Hoc est, teipsum cura,*

Be not careleſſe of thy ſelf: that is to saie, thinke of thy ſelf.

Seniorem reuerere.

Giue reuerence to an elder.

Mortem oppete pro patria.

Hoc est, ne timeas pro defensione patriæ exponere te mortis periculo. si opus fuerit.

Die for thy countrie: that is to saie, to defende thy countrie, feare not to put thy life in ieopardie: If it be needefull,

Ne quauis re doleas.

Take not greefe for euery thyng.

Ne efferaris gloria.

Be not lifted vp, or aduaunced with vainglorie or praiſe: that is to saie, be not proude.

Arcanum cela:

Keepe cloſe thy ſecrete.

Cede magnis.

Hoc est, ne contendas cum potentioribus.

Aut aliter, potentioribus ne aduerseris.

Make no quarrell, nor ſtriue thou with men more mightie

mightie then thou: or otherwise, resist not those men that are more mightie then thou.

Opportunitatem expectato.

Looke for opportunitie: that is to saie, waite for a fitte tyme to doe thy thynges.

Mortalia cogita.

Hoc est, altiora te ne quæsieris.

Thinke on mortall thynges: that is to saie, think not on thinges that be to high, and which passe thyne vnderstandyng.

Largire cum vtilitate:

Hoc est, ne dederis quod nocere queat.

Giue for profite: that is to saie, giue not that that maie hurt.

Dolorem fuge.

See that thou take no greefe, nor displeasure.

Mortuum ne irrideto.

Mocke not hym that is dead.

Amicis vtere [*Sub. in tempore.*

Aide and helpe thy freendes in tyme and place.

Delecta amicos.

Doe pleasure to thy freendes.

Cónsule inculpáte.

Hoc est, Tale cõsilium cape vt sis inculpatus: id est, vt quicquid acciderit, culpa tamen careas,

Vel sic.

Tale consilium præbe, vt culpa careas: id est, reprehendi non possis.

De númine ne malè lóquere:

Quid ſit autem, auſcúlta.

Speake not ill of God: but learne to know hym.

De numine] *id eſt, de Deo.*

Quid ſit] *ſub. ipſum numen, id eſt, Deus.*

Auſculta] *diligenter audi. Sub. à ſapientibus.*

Audito multa, lóquere pauca.

Heare muche, and ſpeake little.

Prius intéllige, deinde ad opus accede.

Underſtande firſt what is to bee doen, and after take thy worke in hande.

Ne ob diuítias laudáris virum indignum.

Praiſe not an vnworthie man for richeſſe, that is to ſaie, a man that is not worthie praiſe.

Principem honóra.

Honour thy Prince.

Amicos probáto.

Hoc eſt, ne cui temerè fidas, donec perſpectum eius animum habueris.

Proue thy freendes, that is to ſaie, truſt not any man vnaduiſedly, vntill thou knowe the bottome of his harte.

Némini promitto.

Make no promiſe to any man.

Similis eſto tui.

Hoc eſt, ne ſis ipſe tibi contrarius, ne ſis mutabilis.

Be alwaies like thy ſelf, that is to ſaie, bee not chaungeable or inconſtaunt.

Quod adeſt, boni conſule.

Take in good parte the thyng whiche thou haſt.

Suſur-

Susurrónem ex ædibus éijce.

Cast a priuy slaunderer out of thy house:

(Susurro dicitur qui occultè maledicendo, odium in aliquem, aut dissensionem molitur. A priuie talebearar is hee whiche with ill speakyng procures priuily hatred & dissention against some bodie.

A familiáribus in minútis rebus læsus, feras.

Suffer thy freindes in small chaunces: that is to saie: be not angry with them for a small thing.

Inimicus ne putes amicum *Id est, inimico ne fidas.*

Thinke not that thine enimie is thy freende, that is to saie, trust not thine enimie what shewe or countenaunce soeuer he make.

Quæ feceris parentibus, eadem à liberis expécta.

Looke for of thy children, ỹ same thinges whiche thou hast doen to thy father and thy mother.

Antè ómnia venerare numen. *Id est, Deum.*

Aboue all thynges honour thou God.

Inter amicos ne fueris iudex.

Bee not a Judge betweene thy freindes.

Ne conténde cum paréntibus, etiam si iusta dixeris.

Contend thou not with thy father and thy mother although thou haue said reason.

Infortunátum ne irriseris.

Mocke not a man in his misérie.

Ne lingua præcúrrat mentem.

Let not thy tongue runne before thy wit.

Hoc

Hoc eſt, incogitatum verbum ne emittas.

Speake not a worde without conſideration.

Quæ fieri non poſſunt, ne concupiſcas.

Deſire not thoſe thinges which can not be doen.

Vxórem dúcito ex æquálibus.

Marry a wife of the ſame degree that thou art of.

Nẽ ſi ex ditioribus duxeris, dominos tibi pares, non affines.

Pares] *id eſt, compares, acquiras.*

Dictabat paruulis ſuis Maturinus Corderius Nouioduni, quæ eſt Niuernenſium metropolis, ad flumen Ligerim.

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Laus Deo.